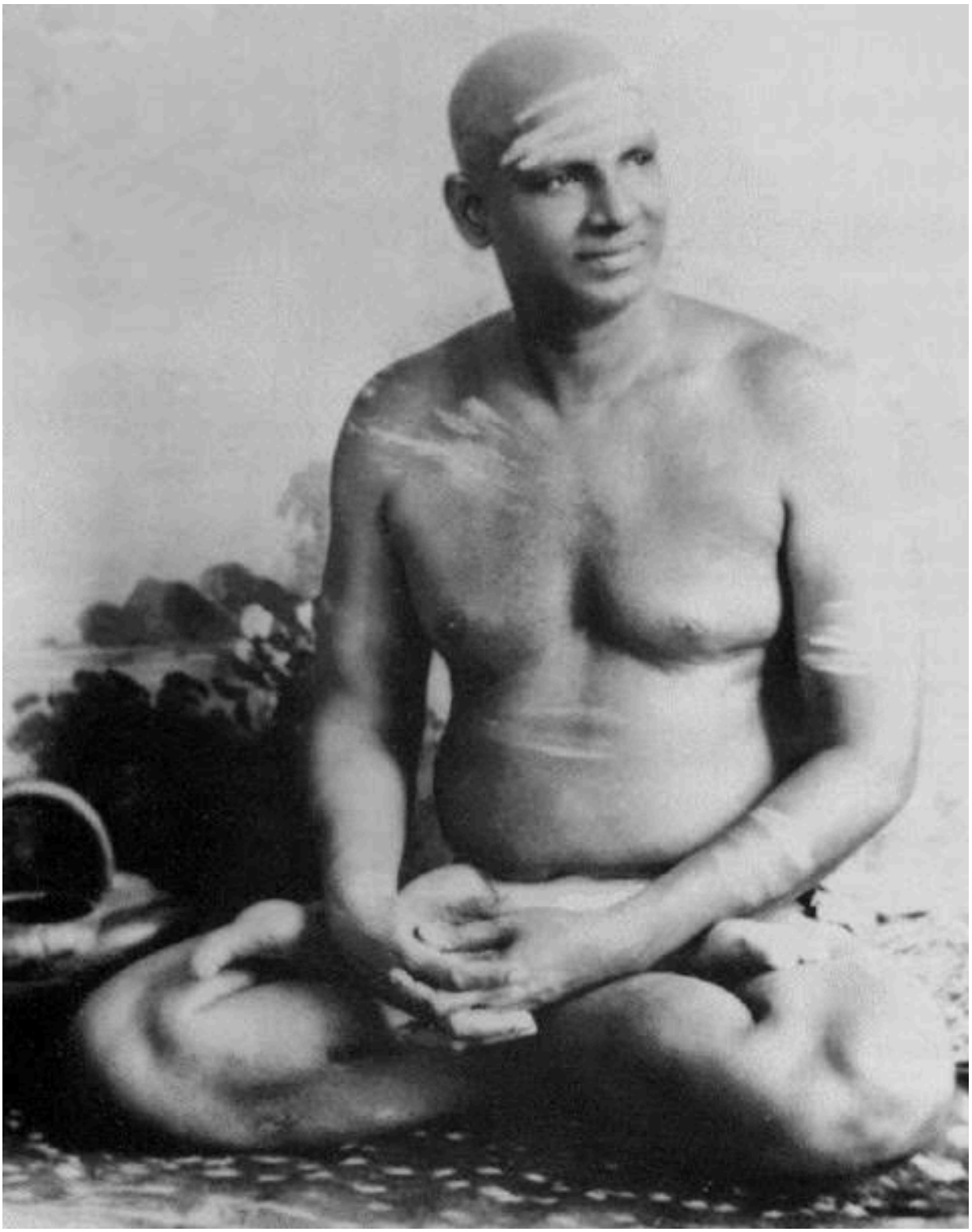

GLORY OF LORD JAGANNATHA

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

PART - I

SWAMI NIRLIPTANANDA

GLORY OF
LORD JAGANNATHA

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्मय्म्

[GLORY OF THESACREDABODEOFSRIPURUSHOTTAMA(JAGANNATHA)]

PART-I

(From Sri Skanda Mahapurana)

Translated

By

Swami Nirliptananda

Published by

THE DIVINE LIFE SOCIETY

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INVOCATIONS

I

नमोऽस्तव्नन्ताय सहस्रमूतयेत सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय ाश्वते सहस्रकोटियुगधाररणे नमः ।।

"Salutationsbe to the Infinite, to the One with thousand forms,tothe One with thousand feet, eyes, heads, thighs, arms; salutations to theOne with thousand names, the Eternal Being, the Supporter of thousandcrores of Ages."

Prayer of the gods to Lord Jagannatha,

“Purushottama (Jagannatha) Kshetra-

Mahatmyam', Chapter 24/20.

II

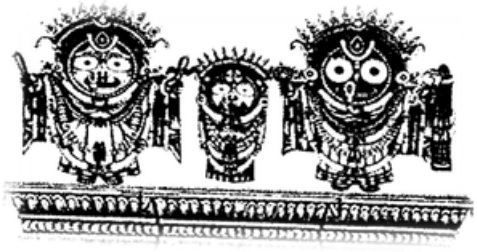
नीलाद्रौ िंखमध्ये ितदलकमले र्नशसंहांसनस्तथम् ्।

सवालंतकारयुक्तं नवघनरुचिरं संयुतं ाग्रजेण ।

भद्राया वामपार्श्वे रथिरणयुतं ब्रह्मरुद्रेरेन्द्रवन्यम् ् । वेदानां

सारमिीं स्तवजनपररवृतृं ब्रह्मदारुं स्तमराशम ॥

"I keep remembering Brahman in Wooden Formwhoisseated on the pearl-throne on the hundred-petalled lotus in theCentreofthe Conch on the Blue Mountain, adorned with all the ornaments,lookingcharming like the new cloud, together with the Elder BrotherLordBalabhadra, on the left side of Goddess Subhadra, is having theDiscus,isadored by Lord Brahma, Lord Siva and Lord Indra, who is theTruthoftheVedas, and is surrounded by His own devotees.”



PRAYER OF SWAMI SIVANANDAJI MAHARAJ

PRAYERTO LORDJAGANNATH

O LordwhodwellinPuri,
Who wertdear to Jayadev
The authoroftheGitaGovinda,
Who dwellinoneofthefourDhamas,
Silent adorationsunto Thee!
Thou art the glorious Vishnu;
Thou artthesolerefugeofmortals;
Thou residestintheheartsofallbeings;
Thy grace is invincible;
Thou artthemeaningoftheVedas;
Thou art allin all.
Thy namehassavedme;
I have obtainedThygrace;
I have cutoffmybonds.
Hail Jagannath!HailGrace!
Om NamahKesavaya!

-Swami Sivananda

ॐ

PUBLISHERS' NOTE

महाम्मोधेस्ततीरे कनकरुचिरे नीलशिखरे

वसन्नासादान्तः सहजबलभद्रेण बशलना ।

सुभद्रामध्यस्तथः सकलसुरसेवावसरदो

जगन्नाथः स्तवामी नयनपथगामी भवतु मे ।।

"May the Lord Jagannatha,dwelling insidetheTempleontheBlue Mountain on the charming golden shore oftheGreatSea,togetherwith the Mighty Brother Lord Balabhadra, withSisterGoddessSubhadra present in the middle, giving opportunity toallthegodsfordoingservice to Him, come within the range of my eyes!"

-JagannathashtakamofSriAdiSankaracharya

Lord Jagannatha who is present in Puri of OrissaStateonthecoastofthe Sea (Bay of Bengal) is very well known all overtheworldbecauseofthe Annual Gundicha Car Festival held at Puri, whereallthethreeDeitiesLord Jagannath, Lord Balabhadra and Goddess Subhadra,onthreeChariots go on a Grand Festive Procession along the GrandRoad.Lakhsofpeople from all parts of the world assemble there to witnesstheCarFestivaland to have a rare unique view of the Lord, asithasbeenstatedinthe scripture that by seeing the Adorable Lord Vamana(Jagannatha)present on the chariot there is no rebirth :

रथे तु वामनं दृष्ट्वा पुनजन्जम न ववद्यते ।

Lord Vishnu has directly manifested as LordJagannatha in Puri, and is physically present there. Because of the physical Divine Presence of the Lord, Puri is taken as one of the four most important Abodes (Dhamas) of the Supreme Being in India, the others being Badrinath, Dwaraka and Rameshwar.

The uniqueness of Lord Jagannatha is that He is in Wooden Form which is very much unlike any other Form of Lord Vishnu and is not found anywhere else. Since He is the Supreme Being, God Himself, the Ultimate

Reality, Brahman Himself, He is called Darubrahma or Brahman in Wooden Form. There is mention of Lord Jagannatha, the Supreme Being in Wooden Form on the coast of the Sea, also in the Rig Veda (Mandala 10, 155/3), which shows that Lord Jagannatha is there from the Vedic times, and has been accepted by the Veda as the Supreme Being Himself. The Veda also gives the advice to take refuge in Him in order to go beyond the worldly existence with His help.

The Purushottama (Jagannatha) Kshetra Mahatmyam which is a part of Skanda Mahapurana of Sage Vyasa gives a detailed and authentic account of Lord Jagannatha, indicating why and how Lord Vishnu manifested as Lord Jagannatha there in Wooden Form, and also the related facts, about the Sacred Place Purushottama (Puri), the different Festivals connected with the Lord, etc. The Glories of Lord Jagannatha have been described very clearly in this Purana. The Lord removes all the sins and is the only means for crossing the ocean of worldly existence (Ch.4/78-82). He destroys all sorrow and gives incessant Bliss (28/40). He grants all the four principal objectives of human life, or "Chaturvarga" or "Purusharthachatushtaya", including Liberation (तुिवगतरतदो देव :, 23/67). Even by just seeing the Lord, He bestows direct Liberation itself (दिनतमुक्तकचित सिाात 1/3). The Lord blesses the devotee with material well-being as also Spiritual Blessedness. In this way the devotee gets everything that he needs or wants from the Lord. Thus it is an important scripture of great value which will be immensely helpful for all devotees or spiritual seekers.

We are happy to publish "GLORY OF LORD JAGANNATHA" which is an English translation of "Sri Purushottama (Jagannatha) Kshetra Mahatmyam", by Sri Swami Nirliptanandaji. It is our hope that spiritual seekers and devotees of the Lord will take full advantage of the Scripture, be amply benefited by it and be blessed.

Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj himself had great devotion for Lord Jagannatha. His "Prayer to Lord Jagannath" has also been included in the Book for the benefit of the devotees.

May the blessings of the Almighty Lord Jagannatha be upon all !

-THE DIVINE LIFE SOCIETY

PREFACE

Om Sri Jagannathaya Namaha!

Salutations and prostrations to Lord Sri Jagannatha.

'GLORY OF LORD JAGANNATHA' is an English translation of 'Purusottama (Jagannatha) Kṣetra Mahatmyam' of the Vaisnava Khanda of Skanda Mahapuraṇa of Sage Vyasa, which is in Sanskrit. This deals with the Glory of the Supreme Being manifest as Lord Jagannatha and present fourfold as Lord Jagannatha, Balabhadra, Subhadra and Sudarsana in Puri of Orissa State, India, and who is the Presiding Deity of the people of that State. Because of the Divine Presence of Lord Jagannatha, Puri is one of the four Dhamas (Chief Abodes of the Divine or most important holy places) of India, and the others are Badrinath, Dwaraka and Rameswar.

Revered Baba Chaitanya Charan Dasji Maharaj of Bhagavata Ashram,

Puri, with whom I have very close personal contact for several years, had translated this Book from Sanskrit into Oriya, the language of the people of Orissa. After his translation was published, both himself and Revered Gajapati Maharaja Sri Dibyasingha Debji of Puri had met and made a request to His Holiness Sri Swami Chidanandaji Maharaj, the then International President of the Divine Life Society, Rishikesh, that Babaji Maharaj's Oriya version may also be rendered into English. Pujya Babaji had expressed the wish that Prof. Dr. S. C. Behera and myself might help in the preparation of the English translation.

Paramapujya Swamiji Maharaj accepted this suggestion and wrote to me:

"In the event of Dr. Behera being too preoccupied, Revered Babaji feels your goodself will be able to help for this English translation, and you may kindly render all needful assistance in this matter." That is how, because of non-availability of Prof. Behera, ultimately it so happened that I was to take up the English translation work, though up to that time I had no idea or thought of doing any such work. It is all solely the Lord's Will!

Pujya Sri Babaji Maharaj and Revered Gajapati Maharaja had also made the request to Most Revered Swamiji Maharaj that the publication of the English translation may be undertaken by The Divine Life Society and Swamiji Maharaj had promised to give due consideration to their request. Because of this The Divine Life Society Headquarters has very kindly agreed to take up the Publication as also printing of the English

Translation which has been a very kind gesture and valuable help and support.

Due to some unavoidable difficulties it was not possible to do the English rendering of Babaji Maharaj's Oriya version and it was felt appropriate to do a direct English translation from the original Sanskrit text. Thus the present work is an English Translation made directly from the original scripture in Sanskrit, and not an English rendering of any other translation. For various reasons beyond control, the work could not be published earlier and now it is ready for publication and making available for the public.

For the purpose of the Translation, the Sanskrit text which contains sixty chapters has been finalised mostly on the basis of the available publication of Skanda Puraṇa by Chowkhamba Sanskrit Series Office, Varanasi, and also taking the help of publications of Sri Venkateshwara Press of Mumbai, and "Purusottama Mahatmya" of Baba Chaitanya Charan Dasji, as considered necessary, avoiding the errors in printing, etc. as per necessity. This is a verse- to-verse translation, and for better appreciation and facility of easy reference to the Sanskrit text, the English rendering has been given after each Sloka or group of slokas, and the sloka number has also been indicated. Since some Sanskrit names and words had to be used in the Translation, for help in their pronunciation, standard diacritical marks have been used where necessary, as shown in the "Key to Pronunciation of Sanskrit words."

It is the infinite Grace of Lord Jagannatha that has associated me in the work of translation as an instrument, giving me an opportunity to give a little humble service to the Lord. At every stage, it is the Lord's blessings that carried me through and also enabled me to complete the work. It is the Will of the Lord that the Translation is published now and in the present form and shape. My humble prostrations and salutations to the All-compassionate Lord.

His Holiness Sri Swami Chidanandaji Maharaj, the International President of The Divine Life Society (Sivanandashram), Rishikesh, had very kindly approved my being connected with the translation work, blessed me and had also given me so kindly very valuable guidance with regard to the work. It is because of his kind favourable disposition that the Translation is published by The Divine Life Society. I express my humble salutations and reverential gratitude to Most Revered Swamiji Maharaj for all this.

I am immensely thankful to The Divine Life Society for having so kindly decided to agree to take up the publication and printing of this English Translation, and to the Yoga Vedanta Forest Academy Press of the Society for the printing work.

My special grateful thanks are for H.H. Sri Swami Vimalanandaji Maharaj, President of The Divine Life Society, and for H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, for this kind gesture and decision, and generous help.

The kindness, affection and consideration which Revered Baba Chaitanya Charan Dasji Maharaj had for me was instrumental in involving me in the work. It was Babaji Maharaj who very kindly suggested my name for the translation which ultimately came to be the final arrangement. All along, he had been very kind and considerate to me, and also a great source of inspiration, encouragement, support and drive for proceeding with the work. Before actual commencement of the work, Revered Babaji Maharaj had taken me to Lord Jagannatha's Temple in Puri on one auspicious Vijaya Dasami day for holy Darshan of the Lord, where we offered prayers and worship before the Lord and sought the Lord's gracious approval and permission, and were granted the Lord's blessings in the form of "Ajnamala" (the Lord's garland indicating His Command and Permission). But for Babaji Maharaj's eagerness for early completion of the work, and persistent and timely reminders, and guidance, support and help in every way at all stages, the work could not have been finished so smoothly. His translation of the Book into Oriya language has also been of immense help to me in course of this work and I have consulted it freely whenever it was felt necessary. I thankfully offer my salutations and express my deepest gratitude to Babaji Maharaj for his kindness and all the valuable help extended to me so readily and lovingly.

Revered Gajapati Maharaja Sri Dibya Singha Debji of Puri had very kindly joined with Babaji Maharaj for proposing my name for the translation work. Besides, he has been constantly evincing great interest with regard to the Book, in order that the English version could be brought out for benefit of the public. He has also been taking initiative for improving the quality of the Translation and also taking steps for that in various ways from time to time throughout, which has been a great help for the Book. For all this kind gesture on his part, I am greatly thankful to him.

Prof. Sarbeswar Das, Retired Professor of English, Orissa, had taken immense pains to very meticulously go through the Translation,

notwithstanding his advanced age and indifferent health, and had given suggestions of great value, which have considerably enriched the Translation, for which I express my deep debt of gratitude. Prof. Rangadhar Sarangi, Retired Professor of Sanskrit, had also seen some portions of the manuscript and offered very valuable suggestions which have been of considerable help, for which are expressed my grateful thanks.

My sincere thanks are due to Graftech Press of Bhubaneswar, and its owner Sri Nityananda Mishra and the staff who very well did the initial composing of the first 49 chapters with all sincerity, interest and care.

I am very much thankful to Siva DTP Centre, Cuttack, who readily undertook the final composing of the remaining chapters as Graftech Press expressed their inability to do further work because of heavy preoccupation, and also did the overall final touch-up, book designing and every aspect of the entire Book which has been of immense help for which also I give my grateful thanks. I express my special thanks for Sri Shailendra Dash of the Siva DTP Centre, who has joyfully and lovingly taken willing personal care for completing the composing and designing work very smoothly all throughout.

Reverend Sri Swami Gurusevanandaji of Sivananda Ashram (Headquarters) had helped me by lovingly and kindly typing the first manuscript for which I am thankful to him.

Many of my friends and well-wishers have given me encouragement and support and valuable suggestions, and extended help to me from time to time in various ways for successful completion of the work. My thanks and gratitude to all of them from the core of my heart.

It was the Unseen Hand of Almighty Lord Jagannatha which had been at work all through and was instrumental in getting the work done. It is a manifestation of the Supreme Will and Grace of the Lord. Mysterious are the ways of the All-Merciful Lord! His Will be done!

Sri Jagannatharpaṇamastu.

JAI JAGANNATH!

Swami Nirliptananda

Key to Pronunciation of Sanskrit Words

used in the Translation

a	-a, as in 'all'
a	a, as in 'father'
i	i, as in 'sit'
I	ee, as in 'deep'
u	u, as in 'bull'
u	oo, as in 'boon'
r	r, as 'ru' in French, midway beween ri and roo
o	o, as in 'boat'
c	ch, as in 'chair'
ch	chh, as in 'beachhead'
t	t, as French 't'
t	t, as in 'talk'
d	th, as in 'mother'
ḍ	d, as in 'divine'
n	n, as in 'band'
ñ	n, as in 'inch', 'injure'
n	n, as in 'sing', 'sink'
m	m, as in 'him'
s	s, as in 'Sun
s	s (palatal) as in 'sure'
s	sh, as in 'shape'
g	g, as in 'god'

Other letters are as per normal English pronunciation

INTRODUCTION

Om Namo Bhagavate Jagannathaya

Skanda Mahapuraṇa of which "Purusottama (Jagannatha) Kṣetra Mahatmya" is a part is a major puraṇa. Puraṇas are a class of classical Sacred Sanskrit literature containing narratives of ancient times dealing mostly with mythology and ancient tradition and are thus to some extent also quasi-historical. Sage Vyasa is considered to be an incarnation of Lord Visṇu. After systematising and dividing the Veda into four as Rk, Yajus, Sama and Atharva, he compiled the Puraṇa, containing the essential teachings of the Vedas and including therein tales, stories, anecdotes, songs and traditional lore as had come down over the centuries, for the benefit and easy understanding of the common man who would find it difficult to delve deep into the Vedic texts as such. It is termed as "Puraṇa" as it is ancient, and clarifies the Vedas1.

The Bṛhadaranyaka Upanisad[2], as also the Satapatha Brahmaṇa (14/2/4/10), says that like the Vedas,

1. बबभेय्ल्पश्रुता् वेदो मामयं रहररष्यतत।।

यस्तमात् ◌ुपुरा ह्यनक्तीदं पुराणं तेन तस्म्तृतम् ◌ु। (Brahmaṇḍa Puraṇa, Ch.1)

2 ... अस्तय महतो भूतस्तय तनःश्वशसतमेतदृग्वेदो यजुवेदः सामवेदोऽथवाङ्तचगरस

इततहासः पुराणं ववय्ा उपतनषदः श्लोकाः सूत्राण्यनुव्याख्यानान्यस्तयैवैतातन सवाणतण

तनःश्वशसतातन । (Bṛhadaranyaka Upanisad, 2/4/10)

Upanisads, etc., the puranas along with some other texts have all come out of the breath of the Great Supreme Being, thereby indicating their sacredness and authenticity. Acharya Sankara holds that the epics and puranas which have the mantra and arthavada (statement of facts or eulogistic Vedic passages recommending certain action) as their foundation are trustworthy evidence' and as such are authoritative like other such texts. Further, it is also enjoined that a learned man cannot be well-versed, in spite of having knowledge of the four Vedas together with their ancillaries and the upaniṣads, if he has not thoroughly studied the puranas, and hence the knowledge of the Vedas is required to be augmented or supplemented by the Epics and Puranas". All this goes to

show that the Purana is authentic, authoritative, and an essential source of knowledge, as much as it is sacred.

The original single Purana was divided by Vyasa in course of time into eighteen Mahapuraṇas or major Puraṇas. Of these Skanda is the largest, comprising 81,000 Slokas (verses). Thus Vyasa is the author of the Skanda Mahapuraṇa. Its name is derived from Lord Skanda (Kartikeya), the second son of Lord Siva, who is stated

3. इततहासपुराणमवपव्याख्यातेन मागेणसम्भवात् ्मन्त्राथवतादमूलव्ात् ्रभवतत

देवताववग्रहाटदसाधतयतुम्.्.. । (Commentary on BrahmaSutras,1/3/33)

4. यो ववय्ाच्तिुरो वेदान् ्सांगोपतनषदो व्वजः।

न ैपुराणं संववय्ान्नैव स स्तयाव्विणः।।

इततहासपुराणाभयां वेदं समुपबृंहयेत् ्। (Brahmanda Purana, Ch.1)

to have firstcreatedthePuranaandrevealedtotheworld.Itgivesa detailed accountofthegloriesandimportanceoftheimportantholyplaces and pilgrimcentresofIndia,alsoprovidingadescriptionofthedifferent regions, geography,culture,etc.IthassevenKhandasorMajorDivisions (books) whichare:Maheswara,Vaisnava,Brahma,Kasi,Avanti,Nagara, and Prabhasa.EachKhandaisbasicallydevotedtoonemajordeityor important areaandmostoftheTirthasorholyplacespertainingtoit.Thus, the second KhandaortheVaisnavaKhandadealswiththeholyplaces and subjectssacredtoLordVisnuandtheirimportance,andhasasits second SectionPurusottama(Jagannatha)KṣetraMahatmyaortheGlory of the SacredAbodeofLordJagannathawhoisamanifestationofLord Viṣṇu. LordJagannatha(whichmeansLordorMasteroftheWorld)is PurusottamaortheSupreme Being.

Besides SkandaMahapuraṇa,LordJagannathahasalsobeenmentioned in many otherscriptures.ThereisreferenceevenintheVedastotheDeity in Wooden Form(PurusottamaorJagannatha)ontheSea-coastasthe means to reachtheSupremeAbode.TheRgVedahasthismantra(10th Mandala, Sukta155,Mantra3):

5. स्तकान्दं पुर ाणमेतच् कु मारेण पुर ोधूतृ म् ्।

यः श्रुणोतत सतां मध्ये नरः पापाव्वमुच्यते ।।

इदं पुराणमायुष्यं ितुवणतसुतखरदम् ्।

तनशमतं षण्मुखेनेह तनयतं सुमहाम्ना ।।

(Skanda Purana, Prabhasa Khanda, Ch.44/3-4)

अदो यद्दारु प्लवते सिन्ौोः पारे अपूरुषम् ॅ।

तदारभस्व दुहुजणो तेन गच्छ परस्तरम् ॅ।।

"That Wood which is floating on the shore of the Sea, is superhuman, take hold of It. He is the Indestructible Lord, through Him go beyond the world."

This has been explained by the great commentator Sayaṇacharya as referring to Lord Purusottama (Jagannatha) as follows :-

"In that excellent land on the Sea-coast is present that Wooden Body of the Supreme Being with the name Purusottama, which is supernatural, not having been made by any human architect. O thou who art praying, take refuge in It and worship It. He is the Indestructible Lord. By worshipping that Wooden Deity, go to the excellent Abode of Lord Visṇu whereto one needs to eminently cross over."

Thus it refers to Lord Jagannatha present in Wooden Form at Puri on the Sea-coast, who is called Purusottama (the Supreme Being), and there is the advice to take refuge in Him and worship Him, by which one can attain to the Vaisnava Loka or the Supreme Abode of Lord Visnu.

This mention of the Wooden Form of the Lord by the Veda as the Bestower of the Supreme Abode has also been indicated by our Puraṇa, and we also find an expression having some similarity to the mantra of the Rg Veda cited above of which it appears to be a reflection, and making the import more explicit :-

अहो तवायं खलु भाग्यरासियेनाववरिीद्धुवव दारुमूरतोःज ।

यस्यात्मयुपासस्तं श्रुरतराह मुसततप्रदामनात्ममज्ञववमोहहतानाम् ॅ।।

य एष दारुोः प्लवते सिन्ौोः पारे ह्यपौरुषम् ॅ।

तमुपास्य दुरुराध्यं मुसततं यासन्त ुिदुलुभजाम् ॅ।।

"Ah! This is indeed anindication of the multitude of your good fortune because of which the Lord with the Wooden Form has manifested Himself on the earth, whose ardent worship, the Veda says, is the bestower of Liberation even on those who are deluded due to lack of knowledge of the Self. The Wood which was floating on the shore of the Sea, by worshipping Him who is indeed supernatural and is the Lord who is difficult

to propitiate, men attain Liberation which is otherwise very difficult to get." (Ch. 21/2-3)

Lord Jagannatha and Lord Balabhadra are brothers, also called Kṛṣṇa and Balarama respectively at many places in the present text. Goddess Subhadra is their sister. They are the same Krsna who was Lord Visnu incarnated, and His brother Balarama and sister Subhadra of Vṛndavana as mentioned in Srimad Bhagavata Mahapuraṇa. In that Puraṇa also sometimes Kṛṣṇa has been called Jagannatha and Balarama as Balabhadra, in the 9th and 10th Skandas.

Sri Purusottama (Jagannatha) Kṣåetra Mahatmya is a Dialogue between Sage Jaimini and the other Sages who wish to have a detailed idea about Lord Jagannatha and His Sacred Abode Purusottama. Jaimini says that formerly the account about Lord Jagannatha was spoken by Lord Skanda after hearing from Lord Siva. He also mentions that he heard it from Lord Skanda, and he narrates what he had heard.

The narrative begins with a question by the Sages to Jaimini, as to why Lord Narayaṇa (Visnu) who is Effulgent Light, the Supreme Being and the Master of the world, is present in the sacred place Purusottama (Puri) in Wooden Form. They also ask as to who had established that sacred place. The text seeks to answer this and incidentally describes all matters related to it. Several questions are put by the Sages from time to time which are duly answered by Jaimini.

According to the Puraṇa, after bringing about the Creation, Lord Brahma is oppressed by its burden and wants to be rid of it, and also to know how the creatures who are tormented by the three afflictions of worldly existence (arising out of one's own self, from the other beings, and from the natural forces), can get over them. He prays to Lord Visnu for a solution to this. Lord Visnu directs him to the place Purusottama where He is present in the Form of Nilamadhava, of sapphire. There, in front of Lord Brahma a crow comes from somewhere, has a dip in the water of Rauhina tank which is nearby to quench its thirst, rolls on the ground before Lord Nilamadhava and is liberated. It is implied thereby that whoever sees Lord Nilamadhava attains Liberation, as a reply as it were to the query of Lord Brahma, as to the means of Liberation and of lessening his burden.

Hearing this, Lord Yama, the god of Death, gets perturbed and thinks that if beings get liberated in this manner so easily, then his own authority over

the mortals and the departed souls would get eroded. He comes to Purusottama and prays to Lord Nilamadhava. In reply, the Lord indicates through Goddess Laksmi that He cannot leave this sacred place under any circumstance at any time. Those living here are entitled to Liberation. Accordingly, Yama cannot have any authority over them, and he should seek to exercise it elsewhere.

Indradyumna was the King of Malava with Avanti as the capital in Satya Age. He was a man of excellent conduct, an ideal King and an ardent devotee of Lord Viṣṇu. One day he asks learned men if there is any place where one can see the Lord of the world Himself with this physical eye itself. In answer a wise man mentions about the sacred place Purusottama where the Lord is present in the Form of Sapphire. Hearing this, Indradyumna makes up his mind to dwell there permanently along with his subjects. At his instance his Priest sends his younger brother Vidyapati to Purusottama for getting first-hand information about the location of the Lord and the place where he could settle down.

Vidyapati meets Visvavasu the Sabara (Tribal) Chief who used to worship daily Lord Nilamadhava, and requests for his help and to show him the Lord. Visvavasu mentions about the ancient story circulating among the Sabaras that King Indradyumna would come to Purusottama. He also indicates that hitherto the Lord is there secretly and the moment He is seen by anybody else, He would be concealed and no longer be visible to men. Since Vidyapati insists, Visvavasu shows him the Lord and soon thereafter the Lord and that spot are entirely buried forever as a result of a sand-storm. While Vidyapati's seeing was the immediate cause of disappearance of the Lord, it also took place as a result of the prayer of Yama with whose devotion the Lord was pleased and, by way of granting the prayer, through concealment allayed his fear of people getting Liberation easily just by merely having a glimpse of the Lord in the Form of sapphire. Thus the Sapphire Form of the Lord disappears from the world for all time to come.

After return of Vidyapati, Indradyumna shifts his kingdom to Purusottama in the company of the Celestial Sage Narada who visits him at that juncture. After reaching Purusottama, being told about the Lord's disappearance he is deeply aggrieved. He is consoled by Narada, and as per the advice of Lord Brahma conveyed through Narada, he performs one thousand horse-sacrifices for the manifestation of the Lord. At the end of that a Divine Tree is seen in the Sea (sloka mentioned above, from

Chapter 21) which was the Incarnation of Lord Visnu as explained by Narada. It is brought to the shore, and as per the instructions of a heavenly Voice, it is kept in a closed chamber, for making of the images by the Divine Carpenter who arrives there for the purpose. On the fifteenth day, the Images of the Lord in the four-fold Wooden Form of Jagannatha, Balabhadra, Subhadra and Sudarsana manifest as carved out of the Divine Tree by the Divine Carpenter. Indradyumna starts construction of the temple for the Deities and goes to Brahmaloka along with Narada for inviting Lord Brahma for installation of the Images in the temple. Lord Brahma comes and performs the Installation ceremony.

In this manner, Lord Visnu who was there previously as Nilamadhava of Sapphire, is now present in Purusottama in Wooden Form four-fold as Jagannatha, Balabhadra, Subhadra and Sudarsana. As explained by the Puraṇa, Lord Jagannatha is Kṛṣṇa or Visṇu, Lord Balabhadra is Balarama or Ananta (Seṣa), Goddess Subhadra is Laksmi Herself and Sudarsana is the Lord's Discus which is always with Him. The Lord's Presence in Pursottama is for fulfilment of the prayer of Lord Brahmă (Ch.29/55). The Sapphire Form of Nilamadhava was withdrawn in answer to the prayer of Lord Yama and the Incarnation in Wooden Form was through the medium of devotion and horse-sacrifices of King Indradyumna.

Performance of the thousand horse-sacrifices is one of the most important and crucial events in the Purana, as it was essentially required for the Manifestation of the Lord. There is a general impression or thinking that a "horse-sacrifice" involves or means killing of a horse in the sacrifice, which does not appear to be correct or true. "Horse-sacrifice" in Sanskrit is called "Asva-medha", "Vaji-medha", etc. "Medha" means "an animal-sacrifice, offering, oblation, any sacrifice,..." Thus essentially it is a sacrifice or offering, and there is no compulsion or need to take it to mean "killing or immolation."

Although in some cases, in the horse-sacrifice performed by the Kings the horse was being killed, this was not the universal practice, and there is mention in the scriptures like the Vajasaneyi Samhita, the Taittiriya Samhita, Raghuvansa, etc. that the horse was sometimes not immolated or killed, but only kept bound during the ceremony. Thus, a horse-sacrifice did not necessarily involve killing of a horse and the usual practice was to keep the horse bound during the ceremony for the purpose of sacrifice, and perhaps after the sacrificial ceremony it was released and let loose

as an act of sacrifice, no further being claimed or possessed by the performer of the sacrifice as his own.

As per our Puraṇa, Goddess Laksmi the consort of Lord Visnu, foretells before Yama (in fact Lord Visṇu was speaking through Her according to the Puraṇa) that King Indradyumna would practise great devotion and for pleasing the Lord he would perform a thousand horse-sacrifices because of which Lord Visnu would manifest in Wooden Form four-fold (Ch.4/59-60). Subsequently, Lord Brahma through Celestial Sage Narada also gives the advice to Indradyumna to perform the thousand horse- sacrifices for the manifestation of the Lord (14/41-42). Incarnation of the Lord is the most auspicious, holy, sacred, salutary and beneficial event. It would be highly inappropriate and incongruous and totally unthinkable that this would be the result of an intensely unholy and injurious act involving killing of one thousand innocent animals in the form of horses or that this would be pleasing to the Lord, the Supreme Being, who is the all- compassionate Father of all creatures, or that the Lord would want it as a pre-condition for His Incarnation, or would approve of it under any circumstance. There is also no mention, indication or hint anywhere in the Puraṇa about any such killing of the horses in the horse-sacrifices, and it was all done in a very holy atmosphere. Hence, considering all this, it can be concluded, and it would be quite reasonable to accept and hold that the horse-sacrifices of King Indradyumna were performed without any killing of the horses, and in a very sublime and holy way, as a sacred act of devout worship with great devotion to the Lord and complete purity, as this was an accepted practice.

The purpose of the Purana is to describe the glories of Lord Jagannatha and His Sacred Abode in Puri; hence the entire text is devoted to this. This the Purana excellently achieves through various descriptions, narratives, stories, etc. which are spread all over. Lord Jagannatha (Lord of the world) is Lord Visnu Himself, physically actually present there. His other Name is Purusottama (Supreme Being). That Sacred Place, as mentioned in the Text, is not only the place of His Dwelling, but it is also His own Body, and He has also made it known by His own name "Purusottama".

The Lord becomes the Bestower of Liberation just through having a look at Him, and confers the benefits of all holy places (1/3). One also gets Liberation in the event of death anywhere within the sacred place (4/35). The Lord destroys the pains of the world and grants undecaying happiness (4/73). It is not a mere wooden image: It is the Manifestation of

the Supreme Reality and It had also spoken to Indradyumna and granted boon. He is the final Goal, and is like the boat for crossing the ocean of transmigration (4/78.2). While giving boon to Indradyumna, the Lord gives detailed instructions about the different festivals to be performed. These festivals including the Gundica Car Festival are described in the Puraṇa elaborately. They have eternal value and grant the four objects of human life, namely, wealth, fulfilment of desires, righteousness and Liberation (29/52). The food offered to the Lord is verily nectar, and eating the food-leavings of the Lord destroys all sins and is the means for Liberation (38/48). Like-wise, Nirmalya, which means any of the articles like flowers, sandal-paste, garland, etc. taken out from the different parts of the Lord's Body, when partaken of, destroys the multitude of sins (38/104). Thus and in many other ways the Lord confers blessings on humanity. "He grants complete Liberation in this excellent Sacred Place named Purusottama through His gifts of remnants of offerings to Him, of the water with which His Feet are washed, of the food offered to Him, through seeing and bowing to Him, and through worship and presents offered to Him" (38/133).

There is detailed description in the Purana also about the sacred place and the area in which it is located. Lord Jagannatha has various other names such as 'Purusottama', 'Narayaṇa', 'Visnu', 'Krsna', 'Darubrahma', 'Madhava', etc. The sacred place is called 'Purusottama'. Its present name is 'Puri' (some call it 'Jagannatha-Puri'), which appears to be a short form of 'Purusottama', and which also means a town or abode. Its other names by which it is referred to in the Purana are 'Nilachala', 'Niladri', 'Nila Parvata', etc. which all mean the 'blue mountain'. All other deities present in Puri are also described clearly. It is located in the country of 'Utkala' or 'Odra', extending from river 'Swarṇarekha' (modern Subarṇarekha) in the north to river Mahanadi and further to river Ṛṣikulya in the south, which is the modern province of 'Orissa' (Oḍisa) in India. 'Orissa' is a derivative from 'Odra', and the name 'Utkala' is also used at present. The Puraṇa devotes a full chapter (sixth chapter) to the description of the province, about its people, their nobility of conduct and devotion to God, its trees, orchards, etc. There is also reference to Ekamra Grove (modern Bhubaneswar) where Lord Lingaraja (Siva) is established, Goddess Carcika, etc. which are all at present in the State of Orissa.

In the Purana the sacred place Sri Purusottama is stated as "Dasavatara Kṣetra" (Ch.58). Hence the "Dasavatarastotram" of Sri Jayadeva is kept in the Appendix for the benefit of the Readers.

The Purana also serves as a sacred scripture throwing valuable light on the methods of spiritual practice for attaining the higher values of life, namely, God-realisation and supreme Liberation. Its primary aim is to inculcate principles of good, noble and ideal living, and to take man God-ward. Although it is basically devoted to the Path of Devotion or Bhakti Yoga as the principal means of God-realisation, at many places there are glimpses of Advaita Vedanta or monistic philosophy, and it brings about a perfect harmony and synthesis between the two Yoga paths. Bhakti or devotion is stated to be the easiest and surest way to please the Supreme Being, which is high-lighted all along in the Purana. There is a detailed and elaborate discourse on devotion by Sage Narada in the 10th Chapter, where the characteristics of devotion, the different kinds of devotion such as Tamasic, Rajasic, Sattvic and Non-dual devotion, the characteristics of the devotees, which devotees excel in their devotional practices, the description of those who are not devotees, etc., are dealt with at length. Study of these will be highly rewarding and elevating, and will be of immense spiritual benefit to one and all.

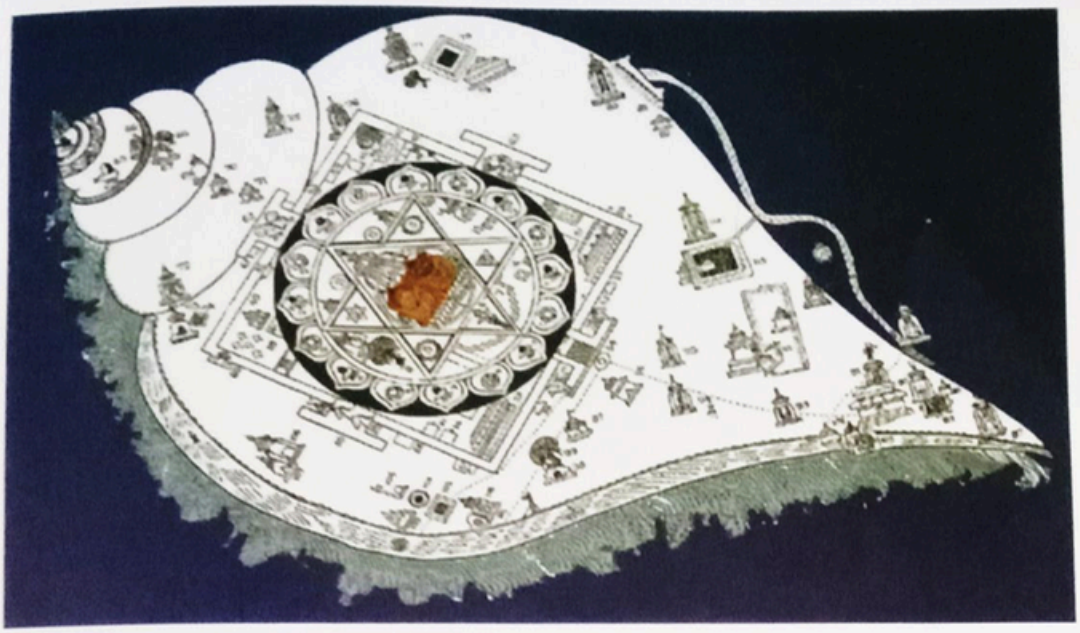
Ample indication is also there at different places about the ways of attaining worldly objectives as well, and particularly in Chapter 47 which states how the Lord bestows prosperity. It is also declared that listening to the Purana is beneficial in every way, as it "bestows wealth, brings fame, grants long life, enlarges family, confers position in heaven and Liberation, and removes all sins" (48/28), which is sought by all.

Glory to Lord Jagannatha!

GLORY OF
LORD JAGANNATHA
PART-I

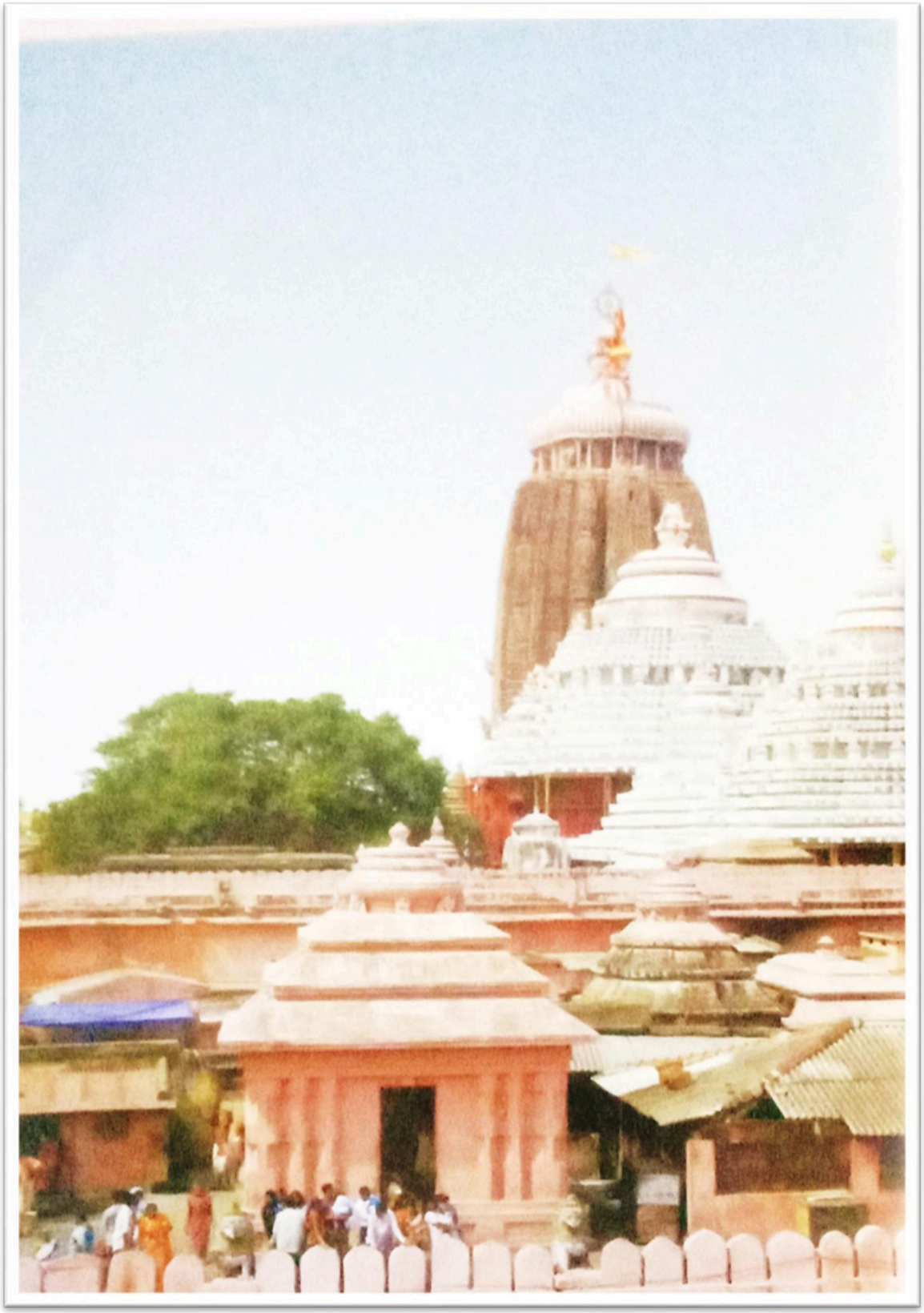
Lord Visṇu manifested in "Four-fold Form" in Sri Purusottama Kṣetra (Puri) - (from Left) Lord Balabhadra, Goddess Subhadra, Lord Jagannatha, and Discus Sudarsana (the Post). (Ch.4, 4/60-68.1, Ch.19/7-19, etc).

"Temple of Lord Jagannatha" in Puri, with "Simha Dwara" (Lion-Gate), the Main Entrance (Ch.21)



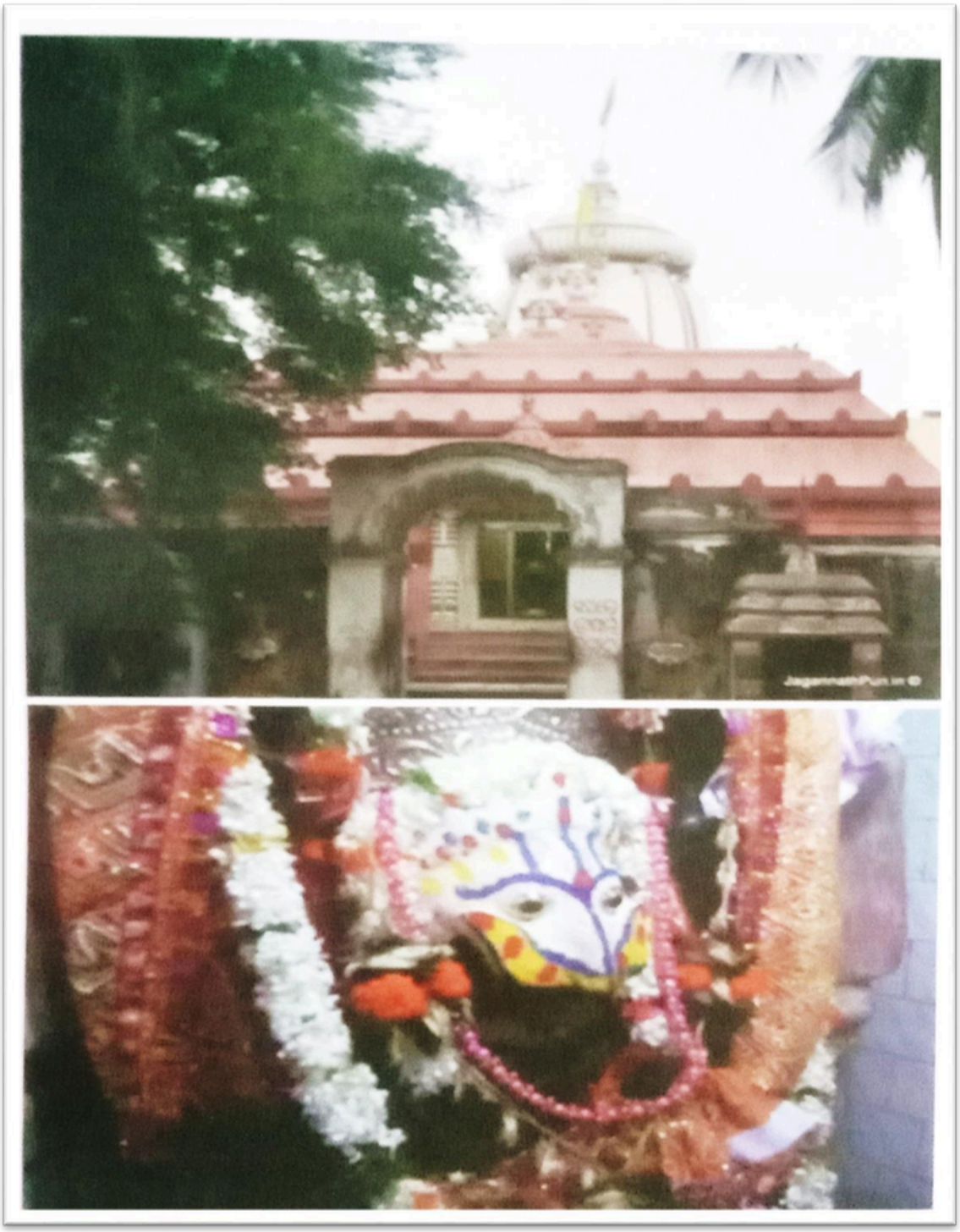
1. Balabhadra Jagannatha Subhadra & Sudarsan
2. Khetreswari Vimala
3. Mahalaxmi
4. Uttar Durga
5. Bata Mangala
6. Garuda Stamva
7. Bhoga Mandap
8. Kalpabrukshya
9. Rohini Kunda
10. Bata Ganesh
11. Uchsta Ganapati
12. Sri Saraswati Devi
13. Nabagraha
14. Konark Suryadev
15. Padapadma
16. Yagnyabata
17. Angeswar
18. Indranidevi
19. Khetrapala
20. Swana Vairabi
21. Mukteswari
22. Chstrakali
23. Batamarkandeya
24. Katyayani
25. Gopeewara
26. BedaKali
27. Pataleswara
28. Bhubaneswari
29. Vaikuntheswara
30. Yagnyaswari
31. Isaneswar
32. Sitala Devi
33. Pakasala
34. Dakhineswara
35. Kundaleswara
36. Ram Chaitanya Temple
37. Baravai Hanuman
38. Nirmalya Hanuman
39. Alaka Batika
40. Chakra Narayan
41. Rameswar
42. Chaturdhama
43. Kanapata Hanuman
44. Niladri Vihari
45. Bavabyeswara
46. Sialilata
47. Koili Vaikuntha
45. Tapaswi Hanuman
49. Survamakupa
50. Ananda Bazar
51. Devasnana Mandapa
52. Meghanada Prachira
53. Singhadwara (E.gate)
54. Aruna Sthamva
55. Badachhata Math
56. Chhauni Math
57. Pejanala
58. Prahari Hanuman
59. Dakhinadwar (S. gate)
60. Durgamadhava
61. Mangaleswari
62. Paschimadwar(W. gate)
63. Uttardwar (N. gate)
64. Sri Lokanath
65. Rameswara
66. Kandunursingha
67. Kandu Asrama
68. Nikumvilabata
69. Harachandi
70. Chamundeswari
71. Banadurga
72. Basheli
73. Kapalamochana
74. Manikarnika Temple
75. Ghatamangala
76. Vagabati
77. Markandeswara
78. Markandeya Teertha
79. Saptamatruka
80. Alamba Devi
81. Atharanala
82. Makardhwaj Hanuman
83. Vargavi River
84. Mukteswara
85. Bata Mangala
86. Kapoteswara
87. Vilweswara
88. Siddha Hanuman
89. Indradyumna Teertha
90. Nilakantheswara
91. Adinrusingha
92. Gundicha Mandapa
93. Mausima
94. Marchika Devi
95. Charchika Devi
96. Sodasha Putri
97. Narayani
98. Angirasrama
99. Angirabata
100. Dakhina Kali
101. Ugreswarashrama
102. Swetaganga
103. Muktisila
104. Adisankara Pitha
105. Swargadwara
106. Varahi Devi
107. Shyama Kali
108. Bedi Hanuman
109. Chakra Teertha
110. Chakra Narayan
111. Mahodadhi Tirtha
112. Jagannatha Ballava
113. Kashi Biswanatha
114. Visweswari
115. Narendra Sarovar

ankha Kṣetra", the Sacred Place Puruṣottama having the shape of a Conch (Ch.4/1...)



"Kalpa Vata" (Kalpa Banyan Tree)at the Temple of Lord Jagannatha (Ch.3/10-11, 4/11,30/24-29.1, etc).

"Markandeya Sarovara" (LargeTank), Ch.3/46-51, 30/9.2-23.1.



"Lord Nrsimha and His Temple", installed by Sage Narada (Ch.16).

"Mahodadhi" (The Holy GreatSea)on the coast of which the Sacred Place Purusottama and LordJagannatha are located (Ch. 1/32, 35.2-37); the Best of Holy BathingPlaces(4/3-5.1); where the Divine Tree out of which the Images of theLordwere made had appeared, coming floating (18/6); one oftheFiveHoly Spots in Puri (Ch.30)

"Indradyumna Sarovara" (Large Tank): Ch.20/35.2-40.1; one of the Five Holy Spots,Ch.31/1-12.1.

Chapter-1

Glory of Lord Jagannatha

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम् ◌्

प्रथमोऽध्यायोः

GLORY OF LORD JAGANNATHA

First Chapter

Appearance of Lord Visṇu

॥ श्रीगणेाय नमोः ॥

।। अथ श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यप्रार्भोः ।।

SalutationstoLordGanesa.[1] NowcommencestheGloryofthe Sacred Abode of Purusottama[2](Lord Jagannatha).[3]

नारायणं नमस्कृत्मय नरं चैव नरोत्तमम् ◌्।

देवीं ◌िरस्वतीं व्यिां ततो जयमुदीरयेत् ◌्।।१।।

After offering salutationstoLord Narayaṇa[4] and to Nara the best of men,[5] as also to Goddess Sarasvati[6] and to Sage Vyasa, one should read this Mahapuraṇa (Great Puraṇa) which enables one to conquer the world of transmigration [1]

।। मुनय ऊचुोः ।।

भगवन्◌्विजास्त्रज्ञ ◌िवतजीथमजहत्त्ववत् ◌्।

कथथतं यत्त्वया पूवं ◌ंप्रस्तुते तीथकजीतनेज ।

पुरुषोत्तमाख्यं महत्मक्षेत्रं परमपावनम् ◌्।।२।।

1. God of wisdom andremoverofobstacles,sonofLordSiva
2. Supreme Being
3. Lord of the world, in Puri
4. Visnu

5. The Primeval Man, the Associateof Lord Narayana

6. Goddess of speech and learning,Consort of Lord Brahma

यत्रास्ते दारवतनुोः श्रीी मानुषलीलया ।

दिनजान्मुसततदोः ाक्षात्मिवतजीथफजलप्रदोः ।।३।।

तन्नो ववस्तरतो बूहह तत्मक्षेत्रं ंकेन रनसमतजम् ्।४.१ ।

The Sages (addressing Sage Jaimini) said: O Holy One who art learned in all the scriptures and knowest the importance of all holy places! Previously, when telling about the holy places had commenced, the very great and supremely purifying holy place named "Purusottama"[7] which was spoken about by Thee, where Lord Visṇu the Lord (Consort) of Goddess Sri (Laksmi) ' is present in Wooden Form for mere human sport, and verily bestows Liberation itself just by looking at Him, and grants the benefits of all holy places - pray, tell us about it at length. Who had built that sacred place ? [2-4.1]

ज्योरत: प्रकिो भगवान्ाक्षान्नारायणोः प्रभुोः ।।४.२।।

कथं दारुमयस्तसस्मन्नास्ते परमपूरुषोः ।

वद त्मवं वदतां शे्रेष्ठ वलजोकगुरो मुने ।।५।।

Lord Narayana is Effulgent Light, the Lord Himself, and the Master; tell us, O Sage, O best of speakers, 0 teacher of the whole world, how is it that the Supreme Being is present there becoming Wooden ? [4.2-5]

श्रोतुसमच्छामहे ब्रह्मन्परं कौतूहलं हह नोः । ६ ।

O Holy One, we desire to hear this: great indeed is our curiosity. [6]

|| जैसैमरनरुवाच ॥

णुिध्वं मुनयोः वे रहस्यं परमं हह तत् ्।

अवैष्णवानां श्रवणे भसततस्तत्र न जायते ।।७।।

7. Present "Puri"inOdisha(India)

8. Goddess of Prosperity and Consort of Lord Visṇu

यस्य ंकीतनजादेव कलं लीयते तमोः ।

यद्यप्येष जगन्नाथोः वगजोः वभजावनोः ॥

स्कन्देन कथथतं पूवं ंशुरुत्मवा ंभोमुखजाबुजात् ॥ ८ ॥

मिक्षं सिद्देबौघिभायां मन्दरोदरे ।

अहमप्यगमंतत्र देवदेवं मथचतुजम् ॥

यथाशुरुतं कथयतो देवानां पुरतो मया ।। ९ ।।

Jaimini said : Listen, O all Sages ! That is indeed a great secret. Even after hearing, faith in that does not arise in persons who are not devoted to Lord Visṇu. By just speaking about its glory, all darkness of ignorance is dispelled. It was formerly narrated by Lord Skanda'[9], after hearing from the lotus-like mouth of Lord Siva, in the presence of the assembly of the hosts of Siddhas (the perfected ones) and gods in the interior of the Mandara mountain. I also had been there to worship the Lord of gods (Lord Siva), and what was told before the gods was duly heard by me. [7-9]

यद्यप्येष जगन्नाथोः वगजोः वभजावनोः ।

सिन्त क्षेत्राणण चान्यारन वपजापहराणण वै ।। १० ।।

एतत्मक्षेत्रं ंपरं चास्य वपुभूतंज महात्ममनोः ।

स्वयं वपुष्टमांस्तत्रास्ते स्वनान्ना ख्यावपतं हह तत् ॥ ११ ॥

Although this Lord Jagannathais all-pervading and is the Source of all, and there are also other holy places which destroy all sins, yet this holy place is superior as it has become the Body of this Supreme Being. He Himself is present there assuming a Form and has indeed made that place known by His own Name. [10] [10-11].

9. Kartikeya, younger son of Lord Siva

10. “Purusottama”

तत्र ये स्थातुसमच्छसन्त तेऽवप ेवे हतांहोः ।

ककं पुनस्तत्र रतष्टठन्तो ये पश्यसन्त गदार्म् ॥१२॥

Even those whowishto stay there are all freedfrom sin; then what to speak of those who stay there and see the Lord who is the Wielder of the Mace, (Lord Visṇu, Jagannatha)! [12]

अहो तत्मपरमं क्षेत्रं ंववस्तृतं दियोजनम् ॥

तीथरजाजस्य ेसललादुसुत्मथतं वालुकाथचतम् ॥१३॥

Ah! That most excellent holy place extendsover eighty miles. It is at an elevation as compared to the water of the Sea (the Bay of Bengal) which is the best of holybathing places,and is covered withsand [13].

नीलाचलेन महता मध्यस्थेन ववरासजतम् ॥

एकस्तनसमव पृथ्व्याोः ेदूरूात्मपररभाववतम् ॥ १४ ॥

It looks splendidwiththegreatNilacala11situatedatthecentre, and from a long distanceitappearsasthoughitweretheearth'ssingle breast [14].

वराहरूवपणा पूवं ंेमुद्तूमृय विुन्राम् ॥

वितजोः ीेमां कृत्मवा पवतैजोः ेसस्थरीकृताम् ॥१५॥

After the earth was formerly raised from the waters by the Lord in His incarnation as the Divine Boar, it was made completely level on all sides, and kept perfectly steady with mountains [15].

ृष्टिरा चराचरं िवं ंतीथारजन िररदस्धकान् ्।

क्षेत्राणण च यथास्थानं िंरनवेश्य यथा पुरा ।

ब्रह्मा ववथचन्तयामिा िृसृष्टिभाररनपीडितोः ।।१६।।

11. Blue Mountain, Purusottama

(Apparently, previously there was a mountain)

पुनरेतां कियां गुवुी नारभेयं कथं सत्मवरत ।

तापत्रयासभभूता हह मुच्यन्ते जन्तवोः कथम् ्।।१७।।

Thereafter, Lord Brahma (the Creator) created all the moving and the non-moving things, and also located the centres of pilgrimage, rivers, oceans, and the sacred spots as before at appropriate places. Then, oppressed by the burden of Creation, Lord Brahma pondered thus: "How may I not have to undertake this heavy work again? How can the creatures who are overpowered by the three afflictions 12 be freed ?"[16-17]

एवं थचन्तयमानस्य मरतरीत्मप्रजापतोः ।

मुतत्मयेककारणं ववष्टणुं स्तोष्टयेऽहं परमेश्वरम् ्।। १८ ।

When Lord Brahma was reflecting thus, He got the idea: "Lord Visnu is the sole means for Liberation; I shall pray to that Supreme Lord." [18]

॥ ब्रह्मोवाच ॥

नमस्ते जगदाा्र िङ्खचिगदार् ।।१९।।

Lord Brahma prayed: "Salutations to Thee, O Lord holding the conch, discus and mace, O Support of the world ! [19].

यन्नासभपंकजादेव जातोऽहं ववश्वृिसृष्टिकृत् ्।

परमाथस्जवरूपं ते त्मवं वै वेसत्मि जगन्मय ।।२०।।

यन्मायया जगत्मिवं ंरनसमतंज महदाहदकम् ्।

यसन्नोःश्विामुद्भूतं िधदब्रह्म त्रत्रा्भवत् ्।। २१ ।।

उपजीव्य तदेवाहमृिजृं ंभुवनारन वै ।

त्मवत्तो नान्यत् ्स्थूलिूक्ष्मदीघह्ज्जनस्वाहद ककंचन ।।२२।।

12. adhyatmika (pertainingtoone'sownself), Adhibhautika(caused by other creatures), and Adhidaivika (caused by supernatural agencies)

Ihave created the Universe, but I am born only from the lotus sprung from Thy navel. O Lord permeating the whole world, Thou alone knowest Thy own nature which is the Supreme Truth. By Thy Divine Illusion the whole world with Mahat13 as the beginning has been created. Emanating from Thy breath, Sabda-Brahma (the sound form of Brahman14) became three-fold, and with that alone as the support I have verily created the worlds. Other than Thee, there is nothing whatsoever, gross or subtle, long or short, etc. [19-22].

ववकारभेदैभगजवंस्त्मवमेवेदं चराचरम् ्।

किकाहद यथा स्वणं ंगुणुत्रयववभागिोः ।। २३ ।।

O Lord! Thou alone art this world with the moving andthe non-moving things, through the differences in modification on account of the division of the threequalities15, just as bracelet etc. are only gold. [23]

स्रष्टिा िृजूयं त्मवमेवात्र पोष्टिा पोष्टयं जगत्मप्रभो ।

आ्रो थियमाणं च त्ी त्मवं परमेश्वर ।। २४ ।।

O Master of the World, here Thoualone artthe Creator as well as the created, the nourisher as well as the nourished. O Supreme Lord, Thou art the Support, theSupported as also the Supporter.[24]

त्मवत्मपे्रेररतमरतोः िवश्जचरते च ुिभुिभम् ्।

ततोः प्राप्नोरत िदृीं त्मवयैव ववहहतां गरतम् ्।। २५ ।।

With the mind as directed by Thee, everyone does good or evil deeds, and consequently gets a corresponding state as determined by Thee alone. [25]

13. The 'Great Principle' of Samkhya philosophy, the source of ego and mind

14. Vedas; Rk, Sama and Yajus

15. Sattva (purity), Rajas (passion), and Tamas (inertia)

जगतोऽस्य गरतभतजी ािक्षी त्मवं परमेश्वर ।

चराचरगुरो ािवजीवभूत कृपामय ।

प्रिीदाद्य जगन्नाथ रनत्मयं त्मवच्छरण्यस्य मे ।। २६ ।।

O Supreme Lord, Thou art the Goal, the Sustainer, and the Witness of this world. O Master of all the moving and the non-moving things, O Lord who hast become all the beings, O Compassionate Lord, O Lord Jagannatha (Lord of the World), now have mercy on me who ever take refuge in Thee. [26]

।। जैसैमरनरुवाच ।।

एवं ंस्तूयमानश्च ब्रह्मणा गरुिध्वजोः ।

नीलजीमूतिंकाोः ंड्खचिाहदथचसह्नतोः ।। २७ ।।

पतगेन्रिमारूढोः स्फुरद्वदनपङ्कजोः ।

आववरिीद्वजश्रेष्ठा ववक्षुोः स्फुररतारोः ।। २८ ।।

Jaimini said: Thus being hymned by Lord Brahma, Lord Visṇu appeared. He was looking like a blue cloud, marked by conch, discus, etc., and was mounted on Garuda16. There was movement in His lotus-like face. He wished to speak, O best Sages, and His lips moved. [27-28]

॥ श्रीभगवानुवाच ।।

यदथं ंमां स्तुषे ब्रह्मन्न ंतयोः प्ररतभारत ंोः ।

अनाद्यववद्या ुदृढा दुशुछेद्या कमबजन्नौः ।

प्रभवन्त्मयां कथं तस्यां ह्रीयेते मृृतजन्मनी ।।२९।।

तथावप चेदत्र कृतो व्यवियस्तवानघ ।

मिण येन हह भवेत्तत्ते वक्ष्यासम कारणम् ॥३०॥

The Blessed Lord said: “O Brahma,thepurposeforwhich Thou hast prayed to Me does not seem to be

16. Bird vehicle of Lord Visnu

feasible. Ignorance is beginningless, very firm and difficult to be cut off. It arises out of the bonds of action; then, how can birth and death be got over Nevertheless, O Sinless One, if resolute effort is made by Thee in this regard, it may be possible - I shall tell Thee the order in which it may come about andthe meanstherefor. [29-30]

अहं त्मवं त्मवमहं ब्रह्मन्मन्मयं चाणखलं जगत् ।

रुथचस्ते यत्र मे तत्र नान्यथेरत ववचारय ।। ३१ ।।

O Brahma, I am verily Thyself, and Thou artMyself, and the whole world is permeated by Me. Think carefully that wherever is Thy liking, there also is Mine and it is not in any other way.[31]

ागिरस्योत्तरे तीरे महानद्यास्तु दक्षक्षणे ।

ि प्रिदोः पृथृथव्यां हह ुवतजीथफजलप्रदोः ।। ३२ ।।

The region onthe northerncoast of the Seaand to the south of the river Mahanadi is indeed the bestower of the benefits of all holy places on earth. [32]

तत्र ये मनुजा ब्रह्मसन्नविसन्त ुबुद्योः ।

जन्मान्तरकृतानां च पुण्यानां फलभाथगनोः ।।३३।।.

नाल्पपुण्याोः प्रजायन्ते नाभतता मरय पद्मज ।३४.१।

Human beings who dwellthere,O Brahma, are endowed with good understanding and are blessed with the fruits of the meritorious deeds

done in past births. O Lotus- born (Brahma), those who have little religious merit or are not devoted to Me, are not born there. [33-34.1].

एकाम्रकाननाद्यावद्दक्षक्षणोदथ्तीरभूोः ।। ३४.२ ।।

पदात्मपदाच्रेष्ठतमोः ि◌मात्मपरमपावनोः ।३५.१।

From the Ekamra grove17 up to the coast of the Sea in the south, with every step the land is the most excellent, and is gradually most holy. [34.2-35.1]

सिनुतीरे तु यो ब्रह्मन्राजते नीलपवतजोः ।। ३५.२।।

पृथृथव्यां गोवपतं स्थानं तव चावप ि◌दुलुभजम् ◌्।

ुिरुिराणां दुजुज्ञेयं माययाऽऽच्छाहदतं मम ।। ३६ ।।

O Brahma, that place on the coast of the Sea where the Nila (Blue) Mountain shines has been kept secret on earth, and it is very difficult even for Thee to reach. Being concealed by My Illusory Power, it cannot be known by the gods and the demons. [35.2-36]

ंविजङ्गपररत्मयततस्तत्र रतष्टठासम देहभृत् ◌्।

क्षराक्षरावरत्ि्य वतेऽहं पुरुषोत्तमे ॥३७॥

There I dwell assuming a Body, abandoning all attachment. Transcending both the perishable and the imperishable, I stay at Purusottama. [37]

ृिष्टट्या लयेन निान्तं क्षेत्रं ◌ंमे पुरुषोत्तमम् ◌्।

यथा मां पश्यसि ब्रह्मरूपूं चिाहदथचसह्नतम् ◌्॥ ३८ ॥

ईदिृं तत्र गत्मवैव रक्ष्यै मां वपतामह । ३९.१ ।

My sacred abode Purusottama is not affected by Creation or Cosmic Dissolution. O Brahma, even as Thou seest Me now, O Grandsire, after going there also

17. Present Bhubaneswar

Thou wilt see Me in a Form like this, bearing the marks of discus, etc. [38-39.1]

नीलारेरन्तरभुवव कल्पन्यग्रोमूलतोः ।। ३९.२ ।।

वारुण्यां हदसि यत्मकुण्ि रौहहणं नाम ववश्रुतम् ्।

तत्तीरे रनविन्तं मां पश्यन्तश्चमचजक्षुषा ।। ४० ।।

तद्धि क्षीणपापा मम ियुज्यमाप्नुयोः ।४१.१।

In the interior regionof the Niladri18, in the south-west direction from the root of the Kalpa Banyan Tree[19], there is the tank which is well-known by the name of 'Rauhina'. Becoming sinless by a dip in its water, those who see Me dwelling on its bank even with their physical eyes, shall attain union with Me. [39.2-41.1]

तत्र व्रज महाभाग दृष्ट्वा मां ध्यायतस्तव ।।४१.२।।

प्रकिां यास्यते तस्य क्षेत्रस्य महहमाऽपरोः ।

आश्चयभूजतोः परमस्तवावप च भववष्टयरत ।।४२।।

Proceed to that place, O Blessed One; after seeing Me there, while meditating, the glory of the sacred place shall be revealed to Thee. And another thing which will appear highly wonderful even for Thee will also happen. [41.2-42]

शुरुरतस्मृतीहि पुराणगोवपतं मन्मायया तन्न हह कस्य गोचरम् ्।

प्रिादतो मे स्तुवतस्तवान्ु प्रकिामायास्यरत िवगजोचरम् ्।।४३।।

By My IllusoryPower that placehas been keptconcealedfromtheVedas, Smrtis 20, epics and the Puranas, and it is

18. Blue Mountain

19. The Banyan Tree which lasts till the end of a Kalpaorworld-cycleof 4,32,00,000years. It is a sacred wish-fulfilling tree. इततहास िब्दे 'तत अिरलोपः आषःत

20.SacredTraditional or canonical texts

not seen by anybody. While Thou prayest, by My Grace it will now be revealed to Thee and can be seen by all. [43]

व्रतेषु तीथेषु च यज्ञदानयोीः पुण्यं यदुतुतं ववमलात्ममनां हह तत् ्।

अहरनवजिाल्लभतेऽत्र िवं ंरनोःश्विाविात्मखलु चाश्वमेथ्कम् ्॥४४॥

Whatever religious merits are said to accrue to pure- hearted persons through holy observances, pilgrimage, sacrifice and charity - all that one gets by residing there just for a day. And one surely gets the merit of one horse-sacrifice by staying there for the duration of a single breath", [44]

इत्मयाहदश्य ववथ्ं ंववप्रास्तदिौ पुरुषोत्तमोः ।

पश्यतस्तस्य तत्रैवै प्रभुरन्तरी्यत ।। ४५ ।।

(Jaimini said :) O Sages, having instructed him thus, while Lord Brahma was still looking on, the Lord Purusottama (the Supreme Being) disappeared there itself. [45]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां िंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ं

पुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्ववषिंवादे ब्रह्मप्राथनजया त्रबष्टणोराववभावजवणनंज नाम प्रथमोऽध्यायोः ॥१॥

Thus ends the First Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of Appearance of Lord Viṣṇu due to Prayer of Lord Brahma".

Chapter-2

द्ववतीयोऽध्यायोः

Second Chapter

Liberation of the Crow and thePrayer of Yama

।। जैसैमरनरुवाच ॥

ततो ब्रह्मागमत्तूणूं ंयत्रास्ते भगवान्स्वयम् ्।

स्तवान्तेऽर्ी यिथा दृष्टिस्तथाराक्षीत्मप्रभुं तदा ।। १ ।।

Jaimini continued: Thereafter LordBrahma promptlywent to the place where the Lord Himself was present, and there saw the Lord in that very Form which he had seen at the conclusion of his prayer. [1].

प्रत्मयसभज्ञानिंहृष्टिस्तं दृष्ट्वा परमेश्वरम् ्।

अत्मयद्भुतज्ञानरनथ्बभूजविौ द्ववजोत्तमोः ।।२।

O excellent Sages,seeing theSupreme Lord andrecognizing Him, he was filled with delight, and he became the repository of extremely wonderful knowledge.[2].

यावत्मस्तोतुं िमारेभे हषिंजफुल्ललोचनोः ।

तावदेव िमागत्मय कुतसश्चद्वायोत्तमोः ।।३।।

कारणोदकिंपूणे तसस्मन्कुर्ण्ो ैरनमज्य तम् ्।

ववलोतय मावं् नीलरत्मनकासन्तं कृपारनथ्म् ्।।४।।

काकदेहं िमुत्मिृजूय लुठमानो मुहुोः क्षक्षतौ ।

ङ्खिचिगदापाणणस्तस्य पाश्वे व्यवसस्थतोः ॥५॥

His eyes fully expanded with joy, when he began to pray, at that very moment from somewhere an excellent crow came there. It had a dip in that tank which was full of primeval causal water. And, after seeing that very Lord Madhava (Viṣṇu) who is the Ocean of Mercy and brilliant like the sapphire, it rolled on the ground for a while and gave up the crow's

body, and with the conch, discus and mace in his hands, stood by His side. [3-5]

रतरश्चस्तां गरतं ंदृष्ट्वा योगीन्राणां ुिदुलुभजाम् ्।

मेनेऽर्ी मुिनयोः ृिसृष्टोः ंिमात्मक्षीणा भववष्टयरत ॥६॥

O Sages, seeing that state of the bird which is very difficult even for the best of Yogis (Yogins) to attain, Lord Brahma thought: “Gradually the Creation will become diminished. [6]

मनुष्टयाथ्कृते मुततौ वेदान्ते ंिंियोऽभवत् ्।

न ककंथचद्दुलुभंज चेह ववष्टणुभततस्य ववद्यते ।।७।।

There has been doubt about getting Liberation even when a man masters the Vedanta'; but in this place, for a devotee of Lord Visṇu, nothing whatsoever is difficult to attain”. [7]

प्रत्मयक्षोऽभूद्भवजश्रेष्ठोः पुराणपुरुषोहदते ।

कीत्मय जयन्नाम नरोः ंवपजापौैः प्रमुच्यते ॥८॥

तस्य ंदिनेज ववप्रा मुसततोः ककं खलु दुलुभजा ।

मनिा ध्याययसन्वष्टणुं त्मयजन्प्राणासन्वमुच्यते ।। ९ ।।

ाक्षिात्मकृतौ भगवतोः ककं थचत्रं ंमुसततमेरत यत् ्। १०.१।

O best Sages, what had been declared by the Ancient Being Lord Visṇu, came to be actually seen. By chanting whose Name, O Sages, man is freed from all sins, can Liberation at all be difficult after seeing Him? Mentally contemplating on Lord Visṇu and giving up life, one is liberated; then, what is surprising if one gets Liberation when the Lord has been seen directly ? [8-10.1].

पुरुषोत्तमिंज्ञस्य क्षेत्रस्य महहमाद्भुतोः ।।१०.२ ।।

यत्र काकोऽवप च हररं ंिाक्षात्मपश्यरत भो द्भवजोः ।११.१ ।

O Sages, wonderful is the glory of the sacred place named Purusottama where even a crow as well can directly see Lord Visnu. [10-11.1].

ुदिुलुभंज क्षेत्रसमदमज्ञानां च ववमोचनम् ्।। ११.२ ।।

अहो क्षेत्रस्य माहात्म्यं काकस्यावप ववमुसततदम् ्।

ककं पुनोः ितं ासन्तवैराग्यज्ञानिंयुजाम् ्।।१२।।

It is very difficult toattain to this sacred placewhich brings about Liberation even for the ignorant ones. Ah! How wonderful is the glory of this sacred place: it grants Liberation even to a crow! Then, what to speak of men who are ever endowedwithpeace, dispassion and wisdom ! [12]

।। ऋषय ऊचुोः ।।

नीलाख्यं माव् दृष्टव्ा ककं चकार वपतामहोः ।

तद्दिनेज क्षणान्नष्टिदेहबन् ंच वायिम् ्।।१३।।

The Sages asked: After hesawLordNilaMadhava2andthe crow whose bondage to the body was instantly destroyed by seeing the Lord, what did Lord Brahmado? [13]

॥ जैसैमरनरुवाच ॥

अत्मयद्भुतमयं दृष्ट्वा यावद्ध्यायरत माव्म् ्।

तावसत्मपतृपूरतोः स्वाथ्कारिंयमनाकुलोः ।।१४।।

दीननो रनोःश्विन्वै तत्र यातस्त्मवरासन्वतोः ।१५.१।

2. Lord Visnu whois blue Jaimini said: Having seen that extremely wonderful event, while Lord
Brahma was meditating on Lord Madhava, in the mean time Lord Yama (the Lord of deceased ancestors), perturbed by the fear of curb on his authority, hurriedlywent theresighing,with a sad face. [14-15.1]

नीलारौ माव् दृष्ट्वा ाष्टिांगं ंप्रणणपत्मय च ।। १५.२ ।।

तुष्टिाव ि जगन्नाथं स्वाथ्कारदृढसस्थतौ ।१६.१।

He saw Lord Madhava inNiladriand reverentially prostrating with his eight limbs touching the ground, prayed to Lord Jagannatha (the Lord of the world), for the steady continuance of his authority. [15-16.1]

।। यम उवाच ॥

नमस्ते देवदेवि ृसृष्टिसस्थत्मयन्तकारण ।।१६.२।।

Lord Yamasaid:"SalutationstoThee,OLordofthechiefsof gods! O Cause of creation,continuanceanddissolution![16.2]

त्मवरय प्रोतसमदं िवं ंिूत्रे ेमणणगणा यथा ।

त्मवया तूं त्मवया ृषूटिं त्मवया चाप्यारयतं जगत् ्।।१७।।

All this is strunginTheeasclustersofgemsonastring.The world is supported byThee,createdbyTheeandstrengthenedbyThee. [17]

चन्नियाहजदरूपेण रनत्मयं भायिेऽणखलम् ्।

ववश्वेश्वरं जगद्योरनं ंववश्वाविां जगद्गुरुम् ्।।१८।।

ववश्वाक्षक्षणमाद्यन्तवसजतंज प्रणमाय्हम् ्।१९.१।

3. Lord of Death

4. Two hands, chest, forehead, two knees and two feet

In the form of the moon, the sun, etc., Thou ever illuminest the whole world. Thou art the Master of the Universe, the Origin of the World, the Abode of the Universe, and the Lord of the World; Thou art the Witness of everything, and art without beginning and end; I bow down to Thee. [18- 19.1]

नमोः परमकारुण्यजलिंभृतृसिन्वे् ।।१९.२।।

परापरपरातीतववभवे ववश्वि्भवे ॥२०॥

भविंतापनीहारभानवे दीनबन्वे् ।

स्वमायारथचतिोषेववभवे गुणुरज्जवे ।।२१।।

Salutations to Thee who art theOcean filled with the water of supreme compassion, who art the Omnipresent Lord being the remote, the proximate as also what is beyond the remote, who art the Source of all things, who art like the sun for the mist of the sorrow of worldly existence,

who art the Friend of the distressed and the Omnipotent Lord, who hast fashioned everything by Thy own Illusory Power and hast the qualities as the cord. [19.2-21]

नमोः कमलककंजल्कपीतरनमलजांिवो ।

महाहवररपुस्कन्कृंतचिाय चकिणे ।। २२ ।।

Salutations to Thee who art dressed in spotless garment which is yellow like the lotus filament, and who holdest the discus and whose discus has cut off the shoulders of the enemies in great battles. [22].

दंष्टरोद्तृक्षक्षरतभृतृे त्रयीमूरतमजते नमोः ।

नमो यज्ञवराहाय चन्नियासजग्नचक्षुषे ।।२३।।

5. See note 15, Ch.1

नरसिंहांय दंष्टरोग्रमूरतरजाववतित्रवे ।२४.१ ।

Salutations to Thee who hadst supported the earth lifted by Thy tusks, and hast manifested Thyself in the form of the three Vedas; Salutations to Thee who art Yajnavaraha (who hadst taken incarnation as the Divine Boar and art the Lord of the sacrifice) and whose eyes are the moon, the sun, and fire, and who hadst become Narasimha (the Divine Man-lion) and chased the enemy with that fierce Form having large teeth. [23-24.1]

यदपाङ्गववलौकिसृष्टिसस्थत्मयुपिंहृरतोः ।।२४.२ ।।

उच्चावचात्ममको ह्येष भवोः ंिभवते मुहुोः ।

तममुं नीलमेघाभं नीलाश्ममणणववग्रहम् ्।।२५।।

नीलाचलगुहाविां प्रणमासम कृपारनथ्म् ्।

ड्खचिगदापद्माररणं ुिभदारयनम् ्।

प्रणतोषेपापौघदाररणं मुरवैररणम् ्।।२६।।

I bow down to Him, to this Lord who resembles the blue cloud, whose Form is made of sapphire gem, and who dwells in the cave of Nilacala. By a single play of His glance, there come about creation, continuance and dissolution, and in a moment this world of variegated nature comes into

being. He is the Ocean of Mercy. He holds the conch, discus, mace and lotus. He is the Bestower of blessedness, Destroyer of the entire multitude of sins of those who bow to Him, and is the enemy of the demon Mura. [24.2-26]

नमस्ते कमलापाङ्गिङ्गिंस्कारचक्षुषे ।

श्रीवत्मिकौस्तुभोद्भासिमनोहद्भ्यूढवक्षि ।। २७ ।।

6. Who had killed the demon Hiranyakasipu O Lord, salutations to Thee, whose eyes are adorned by the contact of
the glance of Goddess Laksmi, and who hast broad and charming chest which is radiant with the Srivatsa mark and the Kaustubha gem. [27].

यत्मपादपङ्कजद्वंद्विंश्रयैश्वयभजाथगनी ।

श्रीः िंथश्रता जनौः िश्वत्मपृथृगैश्वयदजारयनी ।। २८ ।

By virtue of taking refuge in the pair of Thy lotus-like feet, Goddess Laksmi possesses divine powers, and when devotees take refuge in Her, She separately grants everlasting prosperity. [28].

या परापरिंसभन्ना प्रकृरतस्ते ंसिृकृषया ।

रनववकजारं परं ब्रह्म ववकारर ंिृजेऽज्जिा ।।२९ ।।

She is Thy Nature divided into Higher and Lower by Thy desire for creation changeless Supreme Brahman becoming transformed into changing forms - and She has instantly brought about the Creation. [29].

विलजक्षणिंपूणां लक्षक्षतां िुभलक्षणौः ।

लक्ष्मीीरसि रनत्मयस्थां लक्ष्मीं तां प्रणमाय्हम् ्।।३०।।

She is full of all attributes and is marked by auspicious signs. She ever resides in the heart of Her Lord, Lord Visnu; I bow down to that Goddess Laksmi.” [30]

।। जैसैमरनरुवाच ॥

तदैवं म्रजाजेन श्रीकान्तोः पररतोवषतोः ।

पाश्वस्जथां वल्लकीहस्तां नेत्रांतेनाहदिसच्चयम् ॥३१॥

Jaimini said: Then, being thus propitiated by Lord Yama,Lord Visṇu by a side glance of the eye gave indication to Goddess Lakṣmi who was present by His side with theluteinHerhand. [31].

तेन ंभाववता लक्ष्मीभवजदुुःखववनासिनी ।

ुभाय ंवलजोकानां यमं प्रोवाच लीलया ।। ३२॥

Being so honouredbyHim,GoddessLakṣmi,whodestroysthe sorrow of worldly existence,insportexplainedtoLordYama,forthegood of all beings. [32] ॥ लक्ष्मीरुवि ॥

यदथमजावां ंस्तौवष क्षेत्रेऽसस्मन्दुलुभंज हह तत् ।

अत्मयाज्यमावयोरेतत्मक्षेत्रं ंश्रीपुरुषोत्तमम् ॥३३॥

कल्पाविानेऽप्यावां वै थियेते परमेसष्टना ।

ब्रह्माहदहदतप्रभूणां हह स्वासमत्मवं नेह ववद्यते ।। ३४ ।।

Goddess Lakṣmi said: "Thepurpose for whichyouhave been praying to both of Us is indeed difficult to achieve in this sacred place. We Two cannot leave this sacred place Sri Purusottama. Indeed, even at the end of the Kalpa , both of Us are borne by Lord Brahma. Surely, there is no lordship of the Guardians of the directions like Lord Brahma etc. over this place [33-34]

नेह कमपजरीपाकोः ंभवसन्त कदाचन ।

अत्र प्रवितां नृणां रतरश्चामवप दुषुटकृतम् ॥३५॥

दह्यते ज्वसलताग्नौ हह तूलरासियथजा भिम् ॥ ३६॥

Here consequences of actions never arise (to be experienced in future). Sins of human beings and even of lower species dwelling here are burnt up quickly even asa heap ofcotton is burnt up in theblazingfire. [35-36].

ये बद्ा पापपुण्याभयां रनगिाभयामहरनिजम् ।

तेषां ंयसमता त्मवं हह यमोः पूवं ंववरनसमतजोः ।। ३७॥

7. A day of Brahma or one thousand Yugas (Ages) or 4320 million years.

You had been appointed previously as Yama, the controller of only those who are bound day and night by the two fetters of vicious and virtuous deeds. [37].

अत्र ाक्षाद्वपुष्टमन्तं नीलेन्नमणणमञ्जुलुम् ्।

दृष्ट्वा नारायणं देवं मुच्यते कमबजन्नात् ्।।३८।।

Here Lord Viṣṇu is Himself present with a Form, and is charming as the sapphire gem. After seeing Him one is liberated from the bondage of actions. [38].

अतोऽन्यतः कमभूतमौ रभुस्तवं् सूयसंतभव ।

वैतलव्यं क्षेत्रराजेऽसस्मन्मा गास्त्मवं यम ंयमे ।। ३९ ।।

तवावप भगवानेष ववा्ता प्रवपतामहोः ।

रतयंचं ववष्टणिारूप्यं प्राप्तं पश्यरत कौतुकात् ्।।४० ॥

Therefore, O Son of Sun-God (Yama), you can be the lord only in some place of activity other than this. Yama, do not be despondent with regard to your control over this best of sacred places. Even this Lord Brahma, who is adorable even for you and is the Creator and the Great-Grandsire, looks with wonder at the bird which attained the form like that of Lord Visnu. [39-40]. एष कमपतरीपाकंसवेषां वेवि कञ्जञ्जः।

ज्ञात्मवा क्षेत्रस्य माहात्म्यं स्तौरत देवं गदार्म् ्।।४१।।

The Lotus-born Lord (Brahma) knows the results of the deeds of all. Having realized the glory of this sacred place, he has been offering prayers to the Lord who is the wielder of the mace (Visnu). [41].

त्मवद्धिं गन्तुमुथचता नेह रतष्टठसन्त जन्तवोः ।

वैवस्वत विन्त्मयत्र जीवन्मुतता मुमुक्षवोः ।।४२।।

Creatures which deserve to go under your control do not reside here. Yama, only those who are liberated while living or have yearning for Liberation live here." [42]

तया ंबोध्तस्त्मवेवं ववष्टणुना श्रीस्वरूवपणा ।

ततोऽहंकारलज्जाभयां ववनीतोः प्राब्रवीद्यमोः ।।४३।।

(Jaimini said:) Thusinstructed byHer,actually by Lord Visnu in the form of Goddess Laksmi, Lord Yama humbled due to his egotism and consequent embarrassment, spoke. [43]

॥ यम उवाच ॥

मातस्त्मवया यदाज्ञप्तं पुरा नैतन्मया शुरुतम् ।

अज्ञानोपहतो वेद्सम रहस्यं कथमुत्तमम् ।।४४।

Lord Yama said: O Divine Mother! Whatwas directedby Thee previously had never been heard by me. I am afflicted by ignorance; how can I know that highest secret ? [44].

यस्य स्वरूपं वेदश्च न च वेवत्त वपतामहोः ।

महहमानं कथं तस्य वेद्भयहंकारमोहहतोः ।। ४५ ।।

यदाहदष्टिं ुरिारन क्षेत्रमेतद्भवमुसततदम् ।

सिन्नध्याद्विुदेवस्य ईश्वरेच्छा रनरंकुिा ।

अन्यत्र बन्दो ववष्टणुरत्र मोक्षं ददारत यत् ।।४६ ।।

O Goddess of the gods, theLord's real nature is not known to the Veda, and not even to Lord Brahma. I am deluded by egotism; how can I understand His glory, as mentioned by Thee, that this sacred place is the bestower of Liberation because of the Presence of Lord Visnu ? Unrestrained is the Lord's Will: Lord Visnu who elsewhere gives bondage bestows Liberation here. [45-46]

ममावप रनरयाणां च स्रष्टिौ त्रत्रहदवस्य च ।

मृतृानामत्र मुसततक्षेत्तन्माम्ब ुिववस्तरम् ।।४७ ।।

क्षेत्रिंस्थाप्रमाणं हह तत्र सस्थरतफलं हह यत् ।

तीथारजन कारन िन्त्मयत्र ककमन्यद्वा रहस्यकम् ।।४८।।

ककमथ्ष्ठातृकृं क्षेत्रं ंतत्मिवं ंकथयस्व मे ।

तदहं ंपररत्मयज्य रनभयजोः ंचरे यथा ।। ४९॥

He is even my Creator as alsoof the differenthells and of heaven. O Divine Mother, if there is Liberation for those who die here, pray, tell me at length the facts about the establishment of the sacred place, what is the benefit of staying there, which holy places are there, what are the other secrets, and who presides over that sacred place. Tell me all that, so that carefully avoiding it, I may move about without fear. [47-49]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे काक-मुसततयमस्तुरतवणनंज नाम द्ववतीयोऽध्यायोः ।।२।।

Thus ends the Second ChapteroftheDialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Vishnu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Liberation of the Crow and Prayer of Yama".

तृतीयोऽध्यायोः

Third Chapter

StoryofSage Markandeya

॥ श्रीरुवाच ।।

ुि तै बुद्श्रुत्मपन्ना ववष्टणोोः ि सन्नथ्माथश्रता ।

अद्भुतं कथयाये्तत्मक्षेत्रस्य रववनन्दन ।।१।।

यथाहं भगवद्वक्षोःस्थलस्था ददृि ेपुरा । २.१ ।

Goddess Sri(Lakṣmi) said: Praiseworthy is the wisdom which has arisen in you, resting on the presence of Lord Visnu. O son of the Sun-god (Yama), I shall tell you about the wonder of this sacred place as I saw it in the past, remaining in thechest-regionof the Lord [1-2.1].

चराचरे जगत्मयसस्मन्प्रलीने प्रलये यम ।। २.२।।

एतत्मक्षेत्रमहं चैव द्व एवोपसस्थते तदा । ३.१ ।

When this whole world with themoving and the non-moving things disappeared in the Cosmic Dissolution, at that time, O Yama, this sacred place and I - only wetwo were present [2.2-3.1].

ि तिदा िप्तकल्पायुमृकजण्ोरित्ममजो मुरनोः ।।३.२।।

प्रणष्टे स्थावरचरे रनमग्नोः प्रलयाणवेज ।

नावस्थानमवाप्यैव िम जलेभे न कुत्रथचत् ॥४॥

Sage Markandeya the son of Mrkanduhas got thelife- span of seven Kalpas. When all the moving and the non- moving things were destroyed, he was immersed in the waters of the Cosmic Dissolution; he did not find any place to stay and could not get comfort anywherewhatsoever [3.2-4].

जलाणवेज भ्रा्यमाणोः प्रलये ि इतस्ततोः ।

पुरुषोत्तमिादृश्ये क्षेत्रे ि विमैक्षत ॥५॥

While being moved about here and there in the flood waters of Dissolution, he saw a banyan tree in a sacred place looking like Purusottama (5).

उत्मप्लुत्मयोत्मप्लुत्मय मूलं तु न्यग्रोस्य ीमीपतोः ।

ुश्रोव बालवचनं माकजर्ण्ये ममासन्तकम् ॥६॥

प्रववश्य दुोःखमतुलं जहीहह खलु मा ुचोः ॥७.१।

He swam upwards on and on up to the root of the banyan tree and near it he heard the voice of a child: 'Markandeya ! Come near me and get rid of this incomparable suffering; do not grieve now further' [6-7.1].

तच्त्मुवा थचत्रवचनमप्रततयं ंतदा मुरनोः ।। ७.२।।

ववस्मयं परमं लेभे स्वदुोःखं ंनाप्यथचन्तयत् ।८.१।

Hearing then that strange and inexplicable voice, the Sage was filled with great astonishment and did not even think of his own suffering [7.2-8.1].

वाररसभोः ीयतेज नैतद्दह्यते कालवसह्ननना ।।८.२।।

वितकजाहदसभनैतैच्छोष्टयते नावप चाल्यते ।

एकाणवेज महाघोरे नौररव क्षेत्रमीक्ष्यते ।।९।।

This place is not worn-out by the waters, nor (is it) burnt by the fire coming at the end of Time. It is not dried up nor is it shaken by the Samvartaka clouds and the like which come at the time of World Destruction. This place appears like a boat in the intensely terrible total (general) inundation [8.2-9].

तत्रायं यूपिदृो न्यग्रोस्स्तष्ठते महान् ।

यं गृहीत्मवा क्षेत्रसमदं न्यग्रो् ईसितुस्तनुोः ।।१०।।

There this great Banyan tree remains like a sacrificial post. The Banyan tree including which this sacred place is formed, is the Body of the Lord [10].

महाप्रलयवातेन ाखा नास्य हह क्पते ।

तस्यास्तात्मि हह मुरनोः सस्थत्मवा चैतदथचन्तयत् ।।११।।

एकाणवेजऽसस्मन्प्रलये नष्टि स्थावरजङ्गमे ।

भूप्रदि: सस्थरतरो: कथमेष ववभाव्यते ।। १२ ।।

यत्रायं ि◌ाणखप्रवरो: कोमलो: पररदृश्यते ।१३.१।

Its branch is not shaken even by thewind of the Great Dissolution. Remaining underneath that tree, the Sage reflected thus: 'In this Cosmic Dissolution with total general inundation, all the moving and the non-moving things have been destroyed. Then, how is it that this steadier land-area appears, where this tender,most excellent tree is seen ?' [11-13.1]

माकजर्ण्योगच्छ मुहुररत ि◌प्रश्रयं वचो: ।।१३.२।।

कुतो रनराश्रयसमदं थचन्तयसन्नरत ि◌ प्लवन् ◌्।

ड्खचिगदापाणणं ◌ंनारायणमलोकयत् ◌्।।१४।।

At that time heheard, 'Markandeya, come quickly !' 'From where are these affectionate words coming, apparently without any source ?' - thus pondering, while he was floating, he saw Lord Visṇu with the conch, discus and mace in Hishands[13.2-14].

तदङ्गपद्मिानगां मां च वैवस्वतैक्षत ।

ववविो जलवाताभयां तदा ि◌ुस्थो व्यवसस्थतो: ।। १५ ।।

हृष्टिान्तरात्ममा ि◌ मुरनरावां ि◌ाष्टिाङ्गमानतो: ।

प्रिादनाय देवस्य स्तोत्रमेतदुदाहरत् ◌्।।१६।।

O Yama, he also sawMeseated on a lotus in the Lord'sBody. He was exhausted by the water and the wind; but now he became comfortable. With a gladdened heart the Sage bowed to both of Us reverentially with his eight limbs touching the ground, and for the sake of propitiating the Lord, he uttered thishymn: [15-16]

॥ माकजर्ण्योि उवाच ॥

त्मवत्मपादपद्मानुिरानुषङ्गं ◌ंरुरेन्नपद्मिान्पिदाढ्यम् ◌्।

त्मवद्भसततहीनं पररतो: प्रतप्तं दीनं पररत्राहह कृपाबुि माम् ◌्।।१७।।

Markandeya said: "As a result of seeking Thy lotus-like feet I have been richly endowed with the good fortune enjoyed by Lord Rudra (Siva), Lord Indra' and the Lord seated on the Lotus (Brahma). I am without devotion to Thee; I am tormented on all sides, and am miserable. O Ocean of Mercy, protect me. [17]

ब्रह्माहदसभयत्मजपररचयमजाणं पदाबुजद्वन्द्वमथचन्त्मयिसतत ।

श्वोः शे्रयिप्रासप्तरनदानतत्त्वं दीनं पररत्राहह कृपाबुे माम् ॥१८॥

Thy two lotus-like feet which are served by Lord Brahma and others have inconceivable power and are the real means for getting progressive happiness. O Ocean of Mercy, protect me who am miserable [18].

यदङ्गभूतं जगदण्मितदनेककोहिप्रगुणुं ववभारत ।

लीलाववलिासस्थरतिृसृष्टिलीनं तन्मां ुदीनं पररक्ष ववष्टणो ॥१९॥

Existing in Thy Body, this Cosmic Egg appears multiplied many crores of times. Its creation, continued existence and dissolution take place as manifestations of Thy

1. Chief of the Gods, Ruler of Heaven

sport. O Lord Visṇu, save me completely who am extremely miserable. [19]

एकं ुवणं ंकिकाहदभेदैनानजा यथा वा नभोहदतोऽकजोः ।

आ्रवैष्यजलेषु तादृसग्वभाव्यै रनगुणज एक एव ॥२०॥

Thou art only One, devoid of qualities. Yet Thou appearest as many, just as one and the same gold becomes diverse, because of differences, as bracelet, etc., or as the sun which rises in the sky is reflected variously in the waters of different containers [20].

अिषिंपूणरुजथचप्रहीणोपादानिंकल्पववववसजतजोऽवप ।

दीनानुक्पानुगुणुं त्रबभवष जयुगे युगे देहमपारितते ॥ २१ ॥

Though Thou hast completely cast off the desires entirely without remainder, and art free from any material cause or volition, yet, O Lord of limitless powers, in every age Thou assumest a Form congenial to Thy compassion for the destitute. [21]

त्मवत्मपादपद्मं जगदिी पूवमजिेव्यतानात्ममथ्या मया यत् ्।

तत्मकमणजा दारुणपाकभाजं ंदीनं पररत्राहह कृपाबुे माम् ्।।२२।।

O Lord of theworld, I havenotworshipped Thy lotus- like feet previously as I had no proper understanding of the Self. Because of that act now I am experiencing terrible consequences. O Ocean of Mercy, protect me who am miserable. [22]

अिेषेलोकसस्थरतिृसृष्टिलीनववलासि यतेते त्रत्रगुणुं ववभारत ।

वपुमहजात्ममन्महदाहदहेतुहेतोनमजस्ते प्रकृतौः परस्य ।।२३।।

Thou art the Supreme Cause ofNature. ThyFormwhichshines forth containing the three qualities[2] brings about

2. Sattva, Rajas, Tamas

in sport the creation, continued existence and dissolution of the entire universe. It is the Cause of Mahat and the rest. O Great Being, salutations unto Thee ! [23]

वित्रज गत्मवा बृहदप्रमेयं प्रवद्जमानं त्मवरय बृंहहतं च ।

तद्ब्रह्मरूपं पररणामहेतुं स्वाध्यात्ममववश्वात्ममकमाश्रयासम ॥२४॥

Pervadingeverywhere, Thy Body is vast and immeasurable; it is growing and has spread in Thee only. It is the Form of Brahman, the Cause of transformation. It is my own Self and the Self of all; I takerefuge in It. [24]

एकाणवेज महाघोरे नावस्थातुं प्रदिभूोः ।

असस्त लक्ष्मीपते मेघवाररवातप्रक्पनात् ्।।२५।।

त्राहह ववष्णो जगन्नाथ मग्नं िंिारिगरे ।

मामुद्रास्माद्गोववन्द कृपापाङ्गववलोकनात् ्।। २६॥

O Lord of Goddess Laksmi, inthis extremely terrible general inundation all around, there is no land-region to stay. O Lord Visnu, O Lord of the world, protect me from the great shivering caused by cloud, water and wind. I am immersed in the ocean of the world of transmigration; O Lord

Govinda, save me from this through a look at me even with a side glance of compassion." [25-26] ॥

श्रीरुवाच ।।

स्तुवन्तमेवं ब्रह्मवषं ंिाक्षान्नारायणो ववभुः ।

ववलोतयानुग्रहदृिा वातयं चेदमुवाच ह ।। २७ ।।

Goddess Lakṣmi said: The Omnipresent Lord Narayaṇa Himself with a look of kindness saw the Brahmic Sage Markaṇḍeya who was thus praying, and then spoke these words. [27]

॥ श्रीभगवानुवाच ॥

माकजर्ण्ये िुदीनोऽसि मामज्ञाय द्ववजोत्तम ।

दुिरं तु तपस्तप्तं दीघायुजस्तेन केवलम् ॥२८॥

The Blessed Lord said: O Markandeya, the best of the twice-born ! You have been very much distressed because of not knowing Me. You have practised austerities which are difficult to perform, and only by virtue of that you have got long life [28].

यिानं पत्रपिुके पश्य कल्पविोध्वगजम् ।

बालस्वरूपं िवेषां कालात्ममानं महामुने ।

प्रववश्य ववस्तृतं वतत्रं ंतत्रावस्थातुमहजसि ।। २९ ।।

O Great Sage, behold the Child-form present in the higher reach of the Kalpa Banyan Tree, reposing in the cup of leaf. He is Death personified for all. Entering into His wide-open mouth, stay there [29].

॥ श्रीरुवाच ।।

एवमुततो भगवता ि मुरनववसजस्मताननोः ।।३०।।

आरुह्य ददृि ेबालरूपं तस्याववविन्मुखे ।

प्रववष्टोः कण्ठमागेण महायामं महोदरम् ।। ३१ ।।

Goddess Laksmi said: When he was thus instructed by the Lord, the Sage had an astonished face. He climbed the tree and seeing the Child-form, entered into His mouth. He then proceeded through the passage of the throat into a great way and the big Belly. [30-31]

तत्रिाौ ददृि ेववप्रो भुवनारन चतुदजि ।

ब्रह्माहदहदतपालुिरासन्द्गिन्व्रजाक्षिान् ्।।३२।।

ऋषीसन्दव्यऋषींश्चैव भूतलं िागरांककतम् ्।

नानातीथैनैदजीसभश्च पवतैजोः काननैस्तथा ।।३३।।

The Sage saw there the fourteen worlds, the Guardians of the directions and the gods such as Lord Brahma, the perfected ones, Gandharvas (divine songsters), demons, sages as also the divine sages. He also saw the earth marked by the oceans, various places of pilgrimage, rivers, mountains and forests. [32-33]

लक्षक्षतं पत्तनपुरं ग्रामखविजकैयुतजम् ्।

पातालारन तथा िप्त नागकन्याोः िहस्रिोः ॥३४॥

महार्घयमजणणिौश्च ि्रुपात्रौैः िमुज्ज्वलौः ।

अनर्घयमजणणसभनागैजौः ि्ववतं परमाद्भुतम् ्।।३५।।

जगतां ा्ररणं ि्षें िहस्रफणमसण्तिम् ्।

व्याकतारजमिषेाणां िास्त्राणां सिष्टयमध्यगम् ्।। ३६।।

Cities, towns together with villages, and mountain-villages were also seen by him. He saw, besides, the seven lower regions[3], under the earth and thousands of serpent-virgins. He further saw the most wonderful Lord Sesa (Ananta), the Supporter of the worlds, adorned with a thousand hoods. That Lord was being served by the Nagas (Serpents) with palaces having highly valuable gems, shining vessels of nectar, and priceless pearls. He was explaining all the scriptures, seated amidst disciples. [34- 36]

ब्रह्माण्दिरगं ंवस्तु यसत्मकंथचत्मपरमेसष्टठना ।

ृष्टिं िवं ंददृिर्ो तित्मकुक्षौ ि महामुरनोः॥३७॥

Whatever objects have been created by Lord Brahma and are inside the Universe, all those the great Sage saw in that Belly. [37]

3. Atala, Vitala,Sutala, Nitala, Talatala, Mahatalaand Patala

नापश्यदन्तं कुक्षेस्तु भ्रममाण इतस्ततोः ।

ततो ववरनष्ट्रिय पुनदजदृ ैच मया िह ।। ३८ ।।

पूवमजालक्षक्षतं यद्वदासस्थतं पुरुषोत्तमम् ्।

ववस्मयोत्मफुल्लनयनोः प्रणणपत्मयेदमब्रवीत् ्।। ३९।।

He roamed here and there, but could not seetheend of the Belly. Then coming out, he again saw Purusottama (the Supreme Being) present with Me in the same manner as He was seen before. With his eyes wide open with wonder, he prostrated and spoke thus : [38-39].

॥ माकजण्र्ये उवाच ॥

भगवन्देवदेवि ककमद्भुतसमदं प्रभो ।

महाप्रलयिंरो् ृसृष्टिरत्र ववभाव्यते ।।४०।।

Markandeya said: O Lord, Master ofthechiefsofgods ! What is this wonder, O Lord, that here Creation appears in complete defiance of the Great Dissolution ? [40]

त्मवन्माया दुरुवच्छेद्या कथं वै ज्ञायते मया ॥। ४१॥

Thy Divine Illusion isverydifficult tobecutoff,howcanit at all be understood byme ? [41]

।। श्रीभगवानुवाच ॥

मुने क्षेत्रसमदं थचत्रं ंिाश्चतं मे ववभावय ।

न ृसृष्टिप्रलयावत्र ववद्येते न च िंृरतोः ।।४२।।

दिकरूपं पुरुषोत्तमाख्यं मुसततप्रदं मासमह िंप्रबुध्य ।

अत्र प्रववष्टिो न पुनोः प्रयारत गभसजस्थरतं ंिान्निुखस्वरूपो४३।।

The BlessedLord said: "OSage, know that this wonderful abode of Mine is eternal. Creation and Dissolution do not exist here; there is also no transmigration. It has always the same form with the name 'Purusottama'. Being aware that I grant Liberation here, one who enters this place does not have to stay in the womb again: he becomes the embodiment of intense happiness." [42-43]

इत्मयाज्ञप्तो भगवता माकजण्र्ोयी महामुरनोः ।

अत्र विां कररष्टयामीत्मयन्यतीथपजराङ्मुखोः ||

प्रहृष्टिवदनोः प्राह प्रणणपत्मय जगद्गुरुम् ।।४४।।

Thus instructed bythe Lord,the greatSage Markandeyaturned away his interest from all other places of pilgrimage and resolved, "I shall dwell here." His face became cheerful. Prostrating, and full of devotion and faith, he thus spoke to Lord Visṇu, the Masterof theworld. [44]

॥ माकजण्र्ोयि उवाच ॥

अनुगृहृणीष्टव भगवन्क्षेत्रेऽेसस्मन्पुरुषोत्तमे ।

यथासस्थतो मृत्मयुविं न व्रजे पुरुषोत्तम ।।४५ ।।

Markandeya said: OLord,OSupreme Being, grant me that remaining in this sacred place Purusottama, I do not come under the clutches of Death. [45]

॥ श्रीभगवानुवाच ॥

अत्र सस्थरतं ंमे ववप्रषे क्षेत्रे ेमोक्षप्रिाके् ।।४६ ।।

कररष्टयासम न िन्देहो यावदाभूतिंप्लवम् ।

प्रलयाविाने तीथं ंते रचरयष्टयासम िाश्वतम् ।।४७।।

यत्तीरे तप आस्थाय मद्भवतीयतनुं सिवम् ।

आराध्य मदनुकिोन्मृत्मयुं जेष्टयसि रनसश्चतम् ।।४८।।

The Blessed Lord said: O Brahmin Sage, in this My sacred place which brings about Liberation, I shall arrange for your stay till Dissolution of the Universe, there is no doubt about this. At the end of Dissolution I shall create an eternal holy place for you. Practising austerity on its bank and propitiating Lord Siva who is My second self, you will surely conquer death by My Grace. [46-48]

॥ जैसैमरनरुवाच ॥

एवं पुरा दत्तवरो माकजण्ेयो महामुरनोः ।

न्यग्रोव्ायव्यकोणे खातं चिेण वै हरोेः ।। ४९ ।।

पावनं गतमजास्थाय पूजरयत्मवा महेश्वरम् ्।

महता तपिा ववप्रो सजतवान्मृतूमयुमज्जिा ।। ५० ।।

Jaimini said: In this way formerly the great Sage Markandeya was granted the boon. A pit was dug by the discus of Lord Visnu in the north-west corner of the Banyan tree. Remaining in that holy pit and worshipping Lord Siva, through that austerity the Sage quickly conquered death. [49-50]

मुनेस्तस्यैव नान्ायं प्रख्यातो गत जउत्तमोः ।

यत्र स्नात्मवा सिवं दृष्ट्वा वासजमेफ् लं लभेत् ्॥५१॥

By the name of that Sage only this excellent pit (Markandeya tank) is well-known. After taking bath there and seeing Lord Siva one gets the benefit of a horse-sacrifice. [51]

॥ श्रीरुवाच ।।

पञ्चिोसमदं क्षेत्रं ंिमुरान्तव्यवजसस्थतम् ्।

द्वर्विों तीथरजाजस्य तिभूमौ ुिरनमलजम् ्॥५२॥

ुविणवजालुकाकीणं ंनीलपवतजोसभतम् ्।५३.१ ।

Goddess Laksmi said: This sacred place of five krosas (ten miles) is situated with the Sea as its boundary. Of that two krosas (four miles) are on the shore of the Sea which is the best of holy bathing places. This

portion is very clean, is covered with golden sand and looks beautiful with the Nila (Blue) Mountain. [52-53.1]

योऽसौ विवश्वेश्वरो देवोः ि्ाक्षान्नारायणात्मकोः ।।५३.२।।

ख्यि ववषयग्रामं ि्मुरतिमासस्थतोः ।

उपासितुं जगन्नाथं चतुोःषसष्टितमोः प्रभुोः ।।५४।।

यमेश्वर इरत ख्यातो यमिंयमनिानोः ।

यं दृष्ट्वा पूजरयत्मवा तु कोहिसलङ्गफलं लभेत् ्।।५५।।

Lord Visvesvara (Siva) who is the Form of Lord Visṇu Himself, is present there on the shore of the Sea, controlling the multitude of sense-objects, in order to worship Lord Jagannatha. This sixty-fourth manifestation of Lord Siva is known as Lord Yamesvara who removes the control of Lord Yama. By seeing and worshipping Him one gets the result of worshipping a crore of Siva Lingas (Symbol of Lord Siva). [53.2-55]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ि्हहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ै्पुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरन-ऋवषिंवादे)

माकजर्ण्ेयिचिररतवणनंज नाम तृतीयोऽध्यायोः ।। ३ ।।

Thus ends the Third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya(the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha)inthe 'Utkala' Portion included in Part Two relating to Lord Visṇu, in theglorious Skanda Mahapuraṇa, a compendium of eighty-one thousandverses, entitled “Narration of the Story of Sage Markandeya".

चतुथोऽध्यायोः

Fourth Chapter

Descriptionof theSacredPlace

॥ श्रीरुवाच ॥

ंिमाप्रतीची क्षेत्रस्य ि्ङ्खाकारस्य मूद्जरन ।

विकजामप्रदो देवोः ि आस्ते वृषभध्वजोः ।।१।।

Goddess Sri (Laksmi) said: This sacred place has theshape of a conch. In its head region, is the western border. There Lord Vṛṣabhadhwaja'[1] who fulfils all desiresis present. [1]

ङ्खागे्रे नीलकण्ठोः स्यादेतांत्मिोीः ि्दुलुभजोः ।

परमं पावनं क्षेत्रं ंिाक्षान्नारायणस्य वै ॥२॥

At the tip of theConch is LordNilakantha. Thisstretch of one krosa (two miles) is very difficult to be attained: it is the supremely holy sacred Abode of Lord Narayaṇa(Visnu) Himself. [2]

सिनुराजस्य िसललाद्यावन्मूलं विस्य वै ै।

ङ्खस्योदरभागस्तिुमुरोदकिंप्लुतोः ॥३॥

यत्मिंपकात्मजिमुरोऽत्र तीथरजाजत्मवमागतोः ।४.१ ।

The region from the water of the Sea upto the root oftheKalpa Banyan Tree is the abdomen portion of the Conch, which is washed by water of the Sea. By contact with it, the Sea here has become the best of holy bathing places. [3-4.1]

1. Siva
2. Another nameof LordSiva

यथायं भगवान्मुसततप्रदो दृसष्टिपथं गतोः ।।४.२ ।।

तथेदं मरणात्मक्षेत्रं ंसिनुोः स्नानाद्भवमुसततदोः । ५.१ ।

Just as this Lord bestows Liberation upon one when He is seen, similarly this sacred place does this in the event of death within it, and the Sea grants Liberation upon one taking bath in it. [4.2-5.1]

थचच्छेद ब्रह्मणोः पूवं ंरुरोः ोि्तु ुपञ्चमम् ्।।५.२ ।।

तसच्छरो दुसुत्मयजं ंगृह्णन्ब्रह्माण्ि ंपररबभ्रमे ।

अत्रागतो यदा ब्रह्मकपालं पररमुततवान् ्।।६।।

Formerly, Lord Siva out of anger had severed the fifth head of Lord Brahma. It was difficult for Lord Siva to get rid of that head; He carried it and wandered about in the entire universe. Only when He came here, was He able to free Himself from Lord Brahma's head (Kapala). [5.2-6]

कपालमोचनं सलङ्गं ंद्भवतीयावतिंजसस्थतम् ्।

कपालमोचनं पश्येत्मपूजयेत्मप्रणमेच्च योः ।।७।।

ब्रह्महत्मयाहदपापानां कञ्चकं ववजहात्मयौ ।

तस्य दक्षक्षणपाश्वे तु मरणं भवमोचनम् ्।।८।।

Kapalamocana Linga3 is located in the second convolution of the Conch. One who sees, worships and bows down to Lord Kapalamocana, sheds the slough of sins like killing a Brahmin, etc. And death on His southern side brings about Liberation from transmigration. [7-8]

[1] तृतीयावतगजामाद्यां ि सततं मे ववमलाह्वयाम् ्।

जानीहह म्रजाज त्मवं भुसततमुसततफलप्रदाम् ्।।९।।

3. Lord Siva's name here as He was freed from Lord Brahma's head O Yama, know that in the third convolution My Primordial Power with the name Vimala is present, who grants the benefits of prosperity and Liberation. [9]

य इमां पूजूयेद्भतत्मया प्रणमेत्मकीतयेजत्तु ुवा ।

विान्जकामानवाप्नोरत मुसततं चान्ते च ववन्दरत ।।१०।।

He who worships Her with devotion, bows down to Her or speaks about Her glories, gets fulfilment of all his desires and attains Liberatioin in the end. [10]

नासभदि ेसस्थतं ह्येतत्रयं कुण्ि ंवो ववभुोः ।

कपालमोचनाद्यावदद्जासिनी प्ररतसष्टता ।।११।।

मध्यं ि्ड्खस्य जानीयात्मिुगुप्तं चिपाणणना ।१२.१।

In the navel region (of the Conch) these three the Tank, the Banyan tree and the all-powerful Lord - are situated. The region from Kapalamocana up to the point where Goddess Ardhasini is established should be known as the middle of the Conch, which is fully protected by the Discus-handed Lord Visnu. [11-12.1]

अद्जमश्नारत ि्सललं महाप्रलयवद्थ्जतम् ्।।१२.२।।

ृष्टि्यादौ म्रजाजेयं ि्सततमेऽद्जासिनी स्मृता ।

तां दृष्ट्वा प्रणमेद्यस्तु भोगान्ड्श्नारत ि्ाश्वतान् ्।।१३।।

O Dharmaraja (Yama), this Power of Mine known as Ardhasini at the beginning of Creation swallows half of the water increased due to the great Dissolution. One who sees Her and bows down enjoys eternal pleasures. [12.2-13]

सिनुराजस्य ि्सललाद्यावन्मूलं विस्य वै ै।

किपक्षक्षमनुष्टयाणां मरणान्मुसततदो मतोः ।।१४।।

The region from the water of the great Sea up to the root of the Banyan tree is considered to be bestowing Liberation on insects, birds and humans in the event of death here. [14]

अन्तवेदी सत्मवयं पुण्या वाञ्् ्ते त्रत्रदिरवप ।

यत्र सस्थतासन्ह पश्यसन्त ि्वांश्चिाधजा्ररणोः ।। १५ ।।

This interior sacrificial ground is holy and is longed for even by the gods; and they look upon all those living here as the forms of the Lord who is holding the Discus and Lotus (Visnu). [15].

पृथृथव्यां यारन तीथारजन गगने च त्रत्रववष्टिपे ।

ाद्जित्रत्रकोहिंख्यारन स्वगमजोक्षप्रदारन वै ।।१६।।

तेषामयं तीथरजाजोः कीरततजोः पुरुषोत्तमोः ।

विषां मुसततक्षेत्राणासमदं ायुज्यदं मतम् ।।१७।।

This Purusottama is spoken of as the bestof all the holy places that are there on the earth, in the region of the sky and in heaven, numbering three and half crores which grant heaven and Liberation. Of the sacred places granting Liberation, this is regarded as conferring Liberation in the form of union withthe Lord. [16-17]

अत्र सस्थता न ोचसन्त जराजन्ममृृतष्टववप ।

कुण्ंह्येतरोहहणाख्यं कारणाख्यजलेन वै ।।१८।।

भृतृं रतष्ठते रनत्मयं स्पिनजाद्धन्म् ुसततदम् । १९.१ ।

Those who stay here do not grieve even on account of old age, birth or death. This Tank called Rohina which always remains full with the primeval Causal water, grants release from bondage by mere touch. [18-19.1]

अत्र प्ररतसष्ठतं वारर प्रलये यत्मप्रवद्जते ।।१९.२।।

अत्रैवै लीयते पश्चात्तस्मारोहहणिंक्षज्ञतम् । २०.१।

The water containedhere increasesat thetime ofDissolution and afterwards is again absorbed into this itself; hence it is known by the name Rohina. [19.2-20.1]

तस्मात्ेते माऽत्र थचन्तास्तु स्वाथ्कारववपययेज ।।२०.२।।

मोक्षाथ्काररणामत्र नेश्वरस्त्मवं परेतर् । २१.१ ।

Therefore, youshould not have worry over the loss ofyour power in this place. The beings of this place are entitled to Liberation: you cannot be their Lord, though you are theRuler of the departed ones. [20.2-21.1]

म्रजाजं ंिमाहदश्य लक्ष्मीरेवं पुरोःसस्थतम् ।।२१.२।।

ब्रह्माणमाह जगताम्बा ि्प्रश्रया थगरा ।

वपतामह जगन्नाथ ववहदतं ि्वमेजव यत् ्।। २२॥

मोक्षदं ि्वजन्तूनामेतत्मक्षेत्रं ंि्माहदि ।

कामाख्यं क्षेत्रपालं च ववमलाञ्च तथासस्थताम् ्।।२३।।

(Jaimini said:) Having thus advisedLord Yama, GoddessLaksmi, the Mother of the worlds, spoke in a respectful voice to Lord Brahma who was present in front: "O Grandsire, O Master of the World! Declare all that has become known about this sacred place as the bestower of Liberation for all beings, about the Lord named Kama[4] and Lord Kṣetrapalas, and about Goddess Vimala who is present likewise. [21.2-23]

4. Siva

5. Siva

ाक्षिाद्ब्रह्मस्वरूपोऽर्ी नृसिंहो दक्षक्षणे ववभोाः ।

हहरण्यकसिपोवक्षजो ववदायीयं प्रभोज्वलोः ॥२४॥

This Lord Nrsimha whois to the southof the all- powerfulLord is in reality the form of Brahman Itself. After tearing asunder the chest of the demon Hiranyakasipu,He is blazing with radiance. [24]

दिनजादस्य नश्यसन्त पातकारन न ि्ंि्योः ।

भुततेमुतजतेश्च योग्योः स्यान्नात्र काया जववचारणा ।। २५ ।।

Undoubtedly,byalookat Himallsinsare destroyed. Also,one becomes entitled to prosperity and Liberation: there should not be doubt regarding this. [25]

अस्यागे्रे ि्ंत्मयजन्प्राणान्ब्रह्मायुज्यमाप्नुयात् ्।

यसत्मकसञ्चत्मकुरुते कम जकोहिकोहिगुणुं भवेत् ्।।२६।।

In front of Him, givingup life onewill attainunion with Brahman, and whatever action onedoes, that becomes multiplied crores of times. [26]

छायैषा कल्पवृकूषस्य नृसिंहांकेण भासिता ।

तस्यां नश्यत्मयववद्या हह ज्ञानतोऽज्ञानतो मृतौ ।।२७।।

This shade of the Kalpa Banyantree isillumined by thesun-like Lord Nrsimha. In the event of having death within it with knowledge or without knowledge, one's ignoranceis surely destroyed."[27]

वेदान्तेषु प्रसिदै्स्तैववज्ञजानौः श्रवणाहदसभोः ।

मूढानां दुलुभैजववप्रजा ववनाप्यत्र ववमोचनम् ।।२८।।

(Jaimini said:) "Thewisdom which isattainedunderVedanta through hearing, etc. is difficult for the dull

6. Man-lion

persons to acquire. But, O Sages, in this place, even without it there is Liberation." [28]

अववमुतते मुमुक्षोस्तु कणमूजले महेश्वरोः ।

हदिरत ब्रह्मिंज्ञानं बोि्पायं कृपारनथ्ोः ।। २९ ।।

(Goddess Laksmicontinued:) In Varanasi, toone who has the desire for Liberation Lord Mahesvara (Siva) who is an ocean of compassion, imparts in his ear the right knowledge about Brahman which is the means for attaining Enlightenment.[29]

तेन बुद्ध्या ि्मभयस्य ि्मान्मोक्षमवाप्नुयात् ।

उपदेष्टिुमहजहन्ा हह तस्य ज्ञानं न हीयते ॥३०॥

With that knowledge,through proper practicehegradually attains Liberation. Verily, by virtue of the power of the Preceptor (Lord Siva), his knowledge isnot diminished. [30]

अत्र त्मयज्यसन्त ये प्राणांस्तेषां तत्मक्षण एव हह ।

रूिपा जायते मुसतत: ि्ंि्यो मास्तु ते यम ।।३१।।

But those whogive uplifehere, O Yama,for them at thatvery moment there comes about Liberation with a form like that of the Lord; do not have any doubt regarding this.[31]

गतागतप्रिततानां कसमणजां मूढचेतिाम् ।

वैवस्वत कदाथचन्नो ववश्चिाो ह्यत्र जायते ॥३२॥

O Vaivasvata(Yama), in caseof those whoare deeply attached to the process of dying and being reborn, are engaged in selfish action and have a deluded mind, faith in this sacred place never arises.[32]

उत्मिृज्य वारर गाङ्गेयं स्वादु ीतं ुरनमलजम् ।

वपपिाुोः पल्वलं यारत तद्वत्ते मूढचेतोः ॥३३॥

भ्रमसन्त तीथान्जयन्यारन त्मयतत्मवैतत्मक्षेत्रमुत्तमम् ।

पलिामोदकैस्तृपूता लभन्ते श्रमजं ंफलम् ॥३४॥

Through delusion,a thirsty person leaves the sweet, cool and pure water of the river Ganga, and goes to a pond; Likewise, those persons with deluded mind wander about to other places of pilgrimage leaving this best sacred place. They are like those who are satisfied with the sweetmeat made of the flower of the flame-tree: they get only toil as their reward. [33-34]

स्नानादस्धदृिजा देवश्छायया कल्पपादपोः ।

यत्र कुत्रावप च क्षेत्रं ंमरणान्मुसततदं नृणाम् ॥३५॥

The Sea grants Liberation throughbath, the Lord by a look at Him, and the Kalpa tree through its shade, but this sacred place grants Liberation in the event of deathanywherewhatsoever within it. [35]

यो यत्र ववषये भतत्मया ववश्चिां कुरुते नरोः ।

ितु तेनैव मुच्येत नेदिृं तीथमजसस्त वै ॥ ३६॥

Here, in whatever thing a person has faith with devotion, by that itself he is surely liberated: there is indeed no holy place likethis. [36]

एतत्त्यतत्मवान्यतीथे वै ववदा्रत रुथचं ंतु योः ।

नूनं ि मायया ववष्टणोवसजञ्चतो लोभलालोः ॥ ३७॥

He who leaving this sacred place develops likingfor some other place of pilgrimage, has surely been deceived by the Divine Illusion of Lord Visṇu, as he is totally given up to greed. [37]

उपदिने बहुना न प्रयोजनमसस्त ते ।

प्रत्मयक्षो ह्यनुभूतोऽयं करिो ववष्टणुरूपकू ।। ३८ ।।

There is no necessitytogiveyoumuchinstruction:thiscrow getting the form of Lord Visnuhasbeendirectlynoticedbyyou.[38]

अन्तवेदीरक्षणाथं ंितयोऽष्टौ प्रकीरततजाोः ।

उगे्रेण तपिा पूवमजहं रुरेण भाववता ।। ३९।।

पत्मन्यथं ंिा मया ृषूटिा गौरी तस्याथ भाववनी ।

ंविजौन्दयवजिरतवपुजषो मे ववरनगतजा ॥४०॥

Eight Saktisare well-known to be therefor the protection of the Interior (sacrificial) Altar. Being propitiated formerly by Lord Rudra (Siva) through terrible austerities, I created the handsome Goddess Gauri, the abode of all beauty, drawn from Myown Body,tobe His Consort.[39-40]

तदाहदष्टिा मया भरे वचनं मे वप्रयं कुरु ।

अन्तवेदीं रक्ष मम पररतस्त्मवं स्वमूरतसजभोः ।।४१।।

Then I advised Her: "O BlessedOne! DoMybiddingwhichis dear to Me. Protect on all sides My Interior sacrificial Altar through your manifestations."[41]

ाि तु रतष्टठरत मत्मप्रीत्मया अष्टिृ हदक्षु िंसस्थता ।

मङ्गला विमूले तु पसश्चमे ववमला तथा ।। ४२ ।।

She thus stays becoming eight-fold, in the different directions, for the sake of My pleasure. Goddess Mangala is at the root of the Banyan tree, and

Goddess Vimala islikewiseinthe west. [42]

ङ्खिस्य पृषूटठभागे तु िंसस्थता िवमजङ्गला ।

अद्जांसिनी तथा ल्बा कुबेरहदसि िंसस्थता ।।४३।।

At the rear sideof the Conch, Goddess Sarvamangalais stationed. Goddesses Ardhasini and Lamba are in the northern direction. [43]

कालरात्रत्रदजक्षक्षणस्यां पूवस्जयां तु मरीथचका ।

कालरारयास्तथा पश्चाच्चण्रूिपा व्यवसस्थता ।। ४४ ।।

Goddess Kalaratriisinthe south,andGoddess Maricikain the east. And behind GoddessKalaratri, GoddessChandarupa ispresent. [44]

एतासभरुग्ररूपासभोः ि सततसभोः पररक्षक्षतम् ्।

अल्पपुण्यस्य पुंि हह स्थानमेतत्मिुदुलुभजम् ्।।४५।।

Well-guarded bythese Powers having terribleforms, thisarea is very difficult to be reachedby aman ofonly a littlemerit.[45]

एतिामर्ष्टितनां दिनजात्मकीतनजात्तथा ।

नश्यसन्त ि वपजापारन हयमेफ्लं लभेत् ्।।४६।।

By a look at these eight Powers and speakingaboutthem, all sins are destroyed andone gets thefruit of a horse-sacrifice.[46]

रुराण्याश्चाष्टि् भेदं दृष्ट्वा रुरोऽवप ि ङ्करोः ।

आत्ममानमष्टि् सभत्त्वा उपास्ते परमेश्वरम् ्।।४७।।

Seeing theeight-fold division ofGoddess Rudrani,Lord[8]Rudra (the Terrible) who is Lord Sankara (Siva), also divided Himself eight-fold and stays in close proximity ofthe SupremeLord. [47]

आराध्य तपिा ववष्टणुं प्राथयजद्धरमुत्तमम् ्।

यत्र त्मवं देव तत्राहं वियं हह यथिुखम् ्।।४८।।

After worshippingLordVisṇuthrough austerities,He prayed for the most excellent boon: "Wherever Thou art, O Lord, I shall surely remain there happily. [48]

त्मवामृतृे कमलाकान्त नान्यसन्नवाणजक्कारणम् ्।

अन्तयासजमन्प्रभो मे त्मवं त्मवां ववना ववग्रहोः कुतोः ।।४९।।

O Lord of Lakṣmi,there isno meansof Liberation other thanThee. O Lord, Thou art My Indweller, how can I have any form without Thee ? [49]

मूढा ये त्मवां न जानसन्त हृष्टयसन्त ववषयेऽुचौ ।

रनमलजाब्रिंकिां त्मवामहं ि्रणं गतोः ।।५०॥

The deluded oneswhodo not know Thee rejoice in the impure sense-objects. I havetakenrefuge in Thee whoart likethe clear sky." [50]

।। जैसैमरनरुवाच ॥

भगवानवप रुरं तं क्षेत्रपालं तथा ववभुोः ।

स्थापयामिा पररतोः स्वयं मध्ये व्यवसस्थतोः ।।५१ ।।

Jaimini said: The Omnipresent Lord alsoaccordinglypositioned Lord Siva all around as the Protector of the sacred place, Himself staying at the centre. [51]

कपालमोचनं नाम क्षेत्रपालं यमेश्वरम् ्।

माकजण्ेयं तथिानं त्रबल्विं नीलकण्ठकम् ्।।५२।।

विमूले ल्विं च सलङ्गान्यष्टौ महेसितुोः ।

यारन दृष्ट्वा तथा स्पृष्ट्वा पूजरयत्मवा ववमुच्यते ।।५३।।

The eight Lingas of the Great Lord Sivaare named Kapalamocana, Kama, Ksetrapala, Yamesvara, Markandesvara, Vilvesvara, Nilakantha, and Vatesa present at the root of the Banyan tree. By seeing, touching and worshipping them, one is liberated. [52-53]

अत्र क्षेत्रे ेमृता ये च न तेषां तु ुप्रभुयमजोः ।

यदथमजागतस्त्मवं हह तदन्यत्र प्रिाय् ।।५४।।

(Goddess Laksmi said:)Yama, then, is not theMaster of those who die in this sacred spot. Therefore, O Yama, the purpose for which indeed you have come here youshould seekto achieveelsewhere. [54]

तथाप्यौ जगन्नाथो भततायात्ममिमपकजोः ।

यमेन तोवषतो भतत्मया प्रपन्नारतहजरोः प्रभुोः ।।५५।।

ुदिनेजन चिण मायां च व्यवा्स्यरत ।

अत्मयाज्येऽसस्मन्क्षेत्रवरे स्वणवजालुकया वृतृे ।।५६।।

तं यमं वञ्चरयत्मवा तु प्रस्थापय्य यमालयम् ्।५७.१।

Nevertheless, this LordJagannatha who gives Himself up to the devotee and destroys the sufferings of those who take refuge in Him, has been pleased by Yama through devotion. Since He cannot leave this excellent sacred place, He will be covered with golden sand; and then He will keep out Maya through the Sudarsana discus", avoiding Yama also by sending him away to Yama's own dwelling place. [55-57.1]

ुि मित्मवा ततोः प्राह ब्रह्माणं पुरतोः सस्थतम् ्।।५७.२।।

(Jaimini said:) Then,deeming itappropriate,ShespoketoLord Brahma who was there in front. [57.2]

9. Discus of Lord Visnu

॥ श्रीरुवाच॥

इन्नद्युनो नाम राजा युगे ित्मये भववष्टयरत ।

वैष्टणवोः ियजज्ञानामाहती ियास्त्रकोववदोः ।। ५८ ।।

Goddess Sri (Laksmi) said: In theSatya Age10there will be a King named Indradyumna. He will be a devotee of Lord Visṇu. He will be learned in the scriptures, and will perform all kinds of sacrifices. [58]

अत्रागत्मय महाभसततं कररष्टयरत नृपोत्तमोः ।

भगवत्मप्रीतये येन वासजमि्हस्रकम् ्।।५९।।

कररष्टयरत प्रजानाथ तदनुग्रहकारणात् ्।

एकदारुिमुत्मपन्नश्चतुी् ंभववष्टयरत ।। ६० ।।

Coming here,that excellent King will practise greatdevotion, because of which for pleasing the Lord he will perform a thousand horse-sacrifices. O Brahma, on account of compassion for him, the Lord manifesting as one piece of wood will become fourfold. [59-60]

दारवप्ररतमानारन ववश्वकमा जघहिष्टयरत ।

प्ररतष्ठापरयता त्मवं हह इन्रद्युनप्रिाहदतोः ।। ६१ । ।

अस्माकं ि दृिानां च प्ररतमानां वपतामह ।

तरूपूका प्ररतष्ठा हह घिना च भववष्टयरत ।। ६२॥

Visvakarma (the celestial architect) willcarve out the wooden images. O Grandsire, being propitiated by Indradyumna, Thou only wilt install the Images which will have our likeness. The carving and installation will also take place in those very forms. [61-62]

इरत श्रुत्मवा थश्रयो वातयं चतुवतजत्रो यमश्च ि ोः ।

स्वं स्वं पुरुं जग्मतुस्तौ मुदा परमया युतौ ।।६३।।

10. There are four Ages:- Satya,Treta, Dwapara andKali (Jaimini said:) Thus having heard the words of Goddess Laksmi, Lord Brahma and Lord Yama both went to their own respective abodes with supreme delight. [63]

क्षेत्रस्य महहमानं तं ि ंस्मृतूमय च मुहुमुहुजोः ।

ववस्मयेन च हषेण रोमाञ्चासञ्चतववग्रहौ ।।६४।।

Remembering again and again thatgloryof thesacredplace, due to their astonishment and joy the hair on their bodies bristled with thrill of rapture. [64]

ग्रिप्रितं मुनयस्तसस्मसन्नत्रद्युन्प्रिाहदतोः ।

ङ्खचिरो्ः श्रीमान्नीलजीमूतिंरनभोः ।। ६५ ।।

नीलाचलगुहान्तोःस्थो त्रबभ्रद्दारुमयं वपुोः ।

आस्ते लोकोपकाराय बलेन च ि ुभरया ॥६६॥

ुदिनेजन चिण दारुणा रनसमतेजन च ।

हिहतोः प्रणतातीनां निानोः करुणाणवजोः ।।६७ ।।

यं दृष्ट्वा पापबन्ेन ि ुदृढेन ववमुच्यते ।६८.१ ।

O Sages, propitiated by Indradyumna, the glorious Lord holding the conch and discus, and looking like a blue cloud, stays there at present inside the cave of Nilachala taking a Wooden Body, for the welfare of the world, along with Lord Balabhadra, Goddess Subhadra and Sudarsana Discus, also made of wood. He destroys the sufferings of those who submit to Him, and is the Ocean of compassion. By seeing Him one is freed even from the very firm bondage of sin. [65-68.1]

ुकिमोघपरीपाको युगपत्मिमुपसस्थतोः ।।६८.२।।

पश्यतां भो मुरनशे्रेष्ठास्तापत्रयिु्रनथ्म् ्।६९.१ ।

The Lord is the Ocean of nectar for the three afflictions1. O best Sages, those who see Him, in their

11. Adhibhautika, Adhidaivika and adhyatmika

case the result of the multitude of their good deeds has arrived together, all at once. [68.2-69.1]

बहवो ह्यवतारा हह ववष्टणोहदजव्याश्च मानुषाोः ।।६९.२।।

अत्मयद्भुतारन कमाणजण माहात्म्यं चावप वणणतजम् ्।

पाररथचत्मयान्मनुष्टयास्तु न मन्यन्ते ुिरा अवप ।।७० ।।

There have been indeed many incarnations of Lord Visnu, celestial as well as human. His extremely wonderful deeds and celestial glories too have been described. Human beings, and even gods cannot think of having full acquaintance with all these. [69.2-70]

देवुिरमनुष्टयाणां गन्वो्रगरक्षिाम् ्।

रतरश्चामवप भो ववप्रास्तसस्मन्दारुमये हरौ ।।७१।।

वात्मजमभूते विरत थचत्तं ंिवुिजखावहे । ७२.१ ।

But, O Sages, the mind of gods, demons, humans, Gandharvas, serpents, Ogres, and even the lower species, ever dwells on that Lord Visnu in the Wooden Form who is the Self of all and who brings happiness to all. [71-72.1]

उपजीवन्त्मयस्य ुिखं यस्यानन्यस्वरूवपणोः ।।७२.२।।

ब्रह्मणोः शुरुरतवागाहेत्मयेतदत्रानुभूयते ।

द्यरत ंिारदुोःखारन ददारत ुखमव्ययम् ्।।७३।।

तस्माद्दारुमयं ब्रह्म वेदान्तेषु प्रगीयते । ७४.१ ।

They subsist on His bliss, and they are not anythingotherthan the forms of that Brahman; this statement of the Vedas is verily experienced here. He destroys the pains of the world and grants undecaying happiness. Hence the Wooden Form of Brahman has been extolled in the Upanisads. [72.2-74.1].

न हह काष्ठमयी मोक्षं ददारत प्ररतमा तवथचत् ्।।७४.२।।

A mere wooden imageindeeddoesnotgiveLiberationanywhere

whatsoever.[74.2]

कृतेनाकृतता ववप्राोः कदाथचन्नोपलभयते ।

अकृतो ह्यपवगस्जतु कृताद्धा दारुणोः कथम् ्।।७५।।

O Sages, the EternalState is never attained throughthenon-eternal. Liberation being eternal, how can it indeed be had from wood which is non-eternal ? [75]

अथ्ष्ठानं ववना ब्राह्मयमैश्वयं ंनोपलभयते ।

रहस्यमेतत्मपरमं ववष्टणोाः स्थानमनुत्तमम् ्।।७६॥

The Brahmic Divine State can never beattainedwithout a proper basis. The supreme secret is that this is the unparalleled Abode of Lord Visnu. [76]

अलौककक्की ंा प्ररतमा लौककक्कीरत प्रकासिता ।

कुत्र शुरुता वा दृष्टिा वा प्ररतमा व्याहरेहदरत ।।७७।।

इन्नद्युनाय ं वरं तदा दारुवपुदजदौ । ७८.१।

That Image is supernaturalbut appears as earthly.Has it anywhere been heard or seen that an image speaks? Yet that Lord with Wooden Body had given boon to Indradyumna at that time. [77-78.1]

दीनानाथैकिरणं तरणं भववारर्ेः ।।७८.२।।

चराचरिदावन्द्यचरणं तं परायणम् ्।

नारायणं जगद्योरनं ंिृसृष्टिंहुरतकारणम् ्।।७९।।

मोक्षणं िवपजापानां दारणं िकलापदाम् ्।

ववभूतीनां वविरणं वरणं िवयजोथगनाम् ्।। ८० ।।

भरणं िवजन्तूनां र्ं जगतामवप ।

भाषणं िवभजाषाणां दूषूणं िवदुजषुटकृताम् ्।।८१ ॥

र्िषणं िवपजङ्कानां नीलाहरिरणं हररम् ्।

रिणं प्रयात मुनयो ह्यनन्यिरणं ववभुम् ्।।८२ ।।

He is the sole refuge of the distressed and the helpless, and is the boat for crossing the ocean of worldly existence. His Feet are always worshipped by all the moving and the non-moving beings. He is the final goal; He is Lord Narayaṇa, the Origin of the world, and the Cause of Creation and Dissolution. He frees from all sins and removes all calamities. He projects all divine glories and is sought by all Yogis. He sustains all living beings and is even the Support of all the worlds. He is the Speech of all speeches, and the Destroyer of all evil- doers. He dries up the mire of all sins. He is Lord Viṣṇu who has Niladri as His Abode. He is the sole refuge and the Omnipresent Lord; O Sages, seek refuge in Him. [78.2-82]

रनश्चेष्टो दारुवष्टमावजप हदव्यलीलाववलिकृत् ्।

क्षमते स्वल्पभतत्मयावप ोऽपरि्तं नृणाम् ्।।८३।।

Although He is inactive withthe Wooden Form,yet He makes manifestation of His Divine Sport. Even by a little devotion He forgives hundreds of faults of human beings. [83]

अत्र वोः कथरयष्टयासम चररतं पापनिानम् ्।

लीलया दारुदेहस्य मुनयोः परमात्ममनोः ।। ८४ ।।

O Sages, in this regard I shall tell you about a deed done by sport by the Supreme Being who has assumed the Wooden Form: it destroys all sins. [84]

कुरुक्षेत्रे ि मुद्भूतौ ब्राह्मणक्षत्रत्रयावुभौ ।

खियौ जग्मतुोः प्रीत्मया एकाहारववहाररणौ ।। ८५ ।।

There were a Brahmin and a Kṣatriya, both born in Kurukṣetra. They became friends, and ate and moved together with (mutual) affection. [85]

वृतूतच्युतौ रनवषद्नामाहतारजौ ववमोहहतौ ।

अस्वाध्यायवष्कारौ स्वा्स्वाहाववसजतजौ ॥८६॥

They had fallen from right conduct, were eating forbidden articles and were deluded. They were not studying the scriptures, nor performing sacrifices; and they had given up offering oblations to the deceased ancestors and gods. [86]

अपात्रभूतौ म्स्जय महापातकदूवूषतौ ।

मुभक्षौ पण्ययोवषत्मिहविौ मदासन्वतौ ।।८७।।

Being defiled by great sins, they had become unworthy of religious merit. They took to drinking wine and living with prostitutes and were possessed of strong passion for sensual pleasures. [87]

पारलौककथचन्ता तु तयोोः स्वप्नेऽवप नागता ।

एवं प्रवतमजानौ तावायुषुोऽद्ज ंच रनन्यतुोः ॥८८ ।।

The thought of the next world had not come to them even in dream. Thus carrying on, they had spent half of their lifetime. [88]

एकदा भ्रममाणौ तौ यज्ञविामगच्छताम् ्।

शुरुण्वन्तौ दूरूतोः स्तोत्रं ंिास्त्रिधदं मनोहरम् ्।।८९।।

One day, while wandering, they went to a place enclosed for a sacrificial rite, hearing from a distance attractive hymns and scriptural words. [89]

दृष्ट्वा तास्तोः कियोः ि वोः श्रुतिंचोहदता द्ववजोः ।

तौ तदा चितुोः श्रद्दां मे् वत्ममन्जयाि्समकजौ ।।१०।।

O Sages, seeing allthosevarious activitiesordained by theVedas, both of them, though unrighteous, then developed faith in the religious path. [90]

स्मिरन्तौ स्वजारतं ंतौ पुण्रीकाब्रीषकौ ।

रनन्दन्तौ दुशुचररत्रं ंस्वं परस्परमभाषताम् ्।। ९१ ।।

The two, PundarikaandAmbarisa,very well remembered their lineage, and condemningtheirownmisconduct, spoke toeachother: [91]

कथमावां तररष्टयावो दुषुटकृताणवजमुल्बणम् ्।

इहैव जन्मन्यजरं बुद्थ्यूवमुजपासजतजम् ्।।१२।।

"This powerful andundecaying oceanof evil deeds has been wilfully acquired by us inthisverybirth; howshall we crossit ? [92]

न तच्छास्त्रं ंहह जानारत यदावाभयां च दुषुटकृतम् ्।

सिञ्चतंतस्य घोरस्य प्रायसश्चत्तं ंिदुलुभजम् ्।।९३।।

The kind of sinsaccumulated byboth of us are notknownto the scriptures and it is verydifficulttohave expiation of these terriblesins. [93]

तथावप ब्राह्मणानेतान्ब्रसह्मष्ठान्वै िदोगतान् ्।

प्रणणपातप्रपन्नान्वै पृचूछावोऽत्र च रनष्टकृरतम् ्।।९४।।

Even then, here let us ask thesepriests who are present in the sacrificial assembly and are the highest Brahmins, by taking refuge in them through prostration, about the way of becoming free from it."[94]

इरत रनसश्चत्मय तौ ववप्रानसभवाद्याभयपृचूछताम् ्।

यथावत्मकल्मषं स्वं स्वं ववज्ञाप्य च मुहुमुहुजोः ।। ९५ ।।

Having so decided,theyreverentiallysalutedandaskedthe Brahmins, apprising themproperlyagainandagainoftheirownsins.[95]

ते तयोवचजनं श्रुत्मवा मीसलताक्षा द्भवजोत्तमाोः ।

नाब्रुवसन्कंसस्वदन्योन्यं वीक्षन्तो ववसस्मताननाोः ।। ९६ ।।

On hearing their words, thoseexcellent Brahminsclosed their eyes. They did not speak anything whatsoever and simply looked at one another with astonished faces. [96]

अहो ुघोरकमाणजण ंथचतारन दुरुात्ममनोाः ।

येषु ास्त्रं ंपदं दातुं प्रायसश्चत्ताय न ह्यलम् ्।।१७।।

तिनुमो न वयं तस्मादनयोरनष्टजकृताववरत । ९८.१ ।

They thought: “Alas ! These two evil-natured men have accumulated very terrible deeds for which the scriptures are not at all capable of stepping in for suggesting the means for their expiation. Hence we are not able to say anything about the way they can become free." [97- 98.1]

तेषां मध्ये ादोमुख्याः कसश्चद्वैष्टणवपुंगवाः ।। ९८.२।।

भगवद्भसततमाहात्म्यक्षवपतिोषेकल्मषाः ।

तावुवाच ववहस्येदं वातयं वातयववदां वराः ।। ९९ ।।

In their midstthere wasan eminent devotee ofLordVisṇu, who was the chief of the sacrificial assembly. All his sins had been destroyed by the power of devotion to the Lord. He was the best among persons well-versed in speech. Smilingly, he spoke to both of them these words: [98.2-99].

।। वैष्टणव उवाच ॥

भो द्ववज क्षत्रदायाद पापरिोाः ुदारुणात् ्।

मुसततं चेद्वांछतस्तूणं ंगच्छतं पुरुषोत्तमम् ्।। १०० ।।

क्षेत्रोत्तमं दारुमयो यत्रास्ते पुरुषोत्तमाः ।

इन्नद्युनस्य राजषेभतजत्मयानुग्रहकृद्भवभुाः ।। १०१ ।

The devotee of Lord Visnusaid: O Brahmin, and O descendant of Ksatriyas! If you wish to be free from the mass of your sins which is very terrible, both of you go quickly to Purusottama. That is the best sacred

place, where the all- powerful Lord Purusottama (the Supreme Being) dwells in Wooden Form having done favour to the royal sage Indradyumna because of his devotion. [100-101]

तमाराध्य जगन्नाथं ंखचिगदार्म् ्।

पापक्षयं वा मुसततं वा स्वेच्छया प्राप्स्यथ ुवम् ्।। १०२।।

By worshipping that Lord Jagannatha who holds the conch, discus and mace, you will definitely at will have your sins destroyed and also have Liberation. [102]

घोरदुषुटकृततूलौघदावासग्निदिृस्तु ोः ।

तपैतत्मक्षयं नेतुं न ितयं जन्मकोहिसभोः ।। १०३।।

युगपत्मिंक्षयं यारत यं दृष्ट्वा िवकजकसल्बषम् ्।

तन्मा ववल्बं कुरुतं प्रयातं तत्र ित्मवरम् ्।। १०४।।

He is like the forest fire for the heap of the cotton of terrible sins. It is not possible to destroy these by austerity even in crores of births, but just by seeing Him all the sins are completely destroyed at once. Hence do not make any delay and go there expeditiously. [103-104]

ुपुण्ये चोत्मकले दि ेदक्षक्षणाणवजतीरगे ।

नीलाहरसिखराविं व्रजतं िरणं ववभुम् ्।। १०५ ।।

Take refuge in the Omnipotent Lord who dwells on the top of Niladri in the very holy country of Utkala[12], situated on the coast of the Sea on the south. [105]

सोऽभीष्शिसच्धं ंवां

देवः रदास्तयतत कृपातनचधः । १०६.१ ।

The Lord is the Ocean of compassion and He will grant fulfilment of wishes of both of you. [106.1]

इत्मयाहदष्टौ ततो ववप्रक्षत्रत्रयौ हषिंजयुतौ ।। १०६.२ ।।

तेनैव वत्ममनजा ववप्राोः प्रयातौ पुरुषोत्तमम् ्।। १०७ ।।

(Jaimini said:) O Sages, being advised thus, the Brahmin and the Ksatriya were full of joy, and they then proceeded to Purusottama by that very way. [106.2-107]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

क्षेत्रपररमाणाहदवणनंज ंनाम चतुथोऽध्यायोः ।।४।।

Thus ends the Fourth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two pertaining to Lord Vishnu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Description of the Extent, etc. of the Sacred Place. "

पञ्चमोऽध्यायः

FifthChapter

LiberationofPundarika andAmbariṣa

।। जैसैमरनरुवाच ।।

रनववण्जणचेतौ तौ तु त्मयतत्मवा वेश्याहदिंगरतम् ्।

ध्यायन्तौ मनिा ववष्टणुं ुद्ाहारव्रतावुभौ ।। १ ।।

कालेन ककयता प्राप्तौ नीलाहररनलयं हरेौः ।२.१ ।

Jaimini said: Their minds were depressed; nowtheygaveup the company of prostitutes, etc. They both vowed to take pure food, and were contemplating on Lord Visṇu in mind. After some time they both reached the Abode of Lord Visnuin Niladri.[1-2.1]

तीथरजाजजले स्नात्मवा यथावद्ववथ्चोहदतम् ्।।२.२।।

प्रिाादद्वारर रतष्ठन्तौ ाष्टाङ्गं प्रणणपत्मय च ।

भगवन्तं रनरीक्षन्तौ नापश्यतां तदा द्ववजाोः ।।३।।

They took bath appropriately as enjoined by rules inthe waters of the Sea which is the best of holy bathing places, and remained at the entrance of the Temple. O Sages, after prostrating with their eight limbs touching the ground, they looked towards the Lord, but at that time they could not see Him. [2.2-3]

ववववणवजदनौ देवमदृष्टरा थचन्तयाऽऽकुलौ ।

आरभेते ह्यनिनं भगवद्दिनजावथ् ॥४॥

Because of not seeingthe Lordtheirfacesturnedpale; they were full of anxiety and verilystarted fastuntiltheywouldbeableto see the Lord. [4]

कीतयजन्तौ भगवतो नाम कल्मषनिानम् ्।

तृतीयस्यां त्रत्रयामायां ज्योरतरेकमपश्यताम् ्।।५।।

They were chanting the Name of the Lord which destroys sins. In the third night they saw a Light. [5]

त्रीण्यहारन पुनस्तौ च तदोपावितां सस्थरौ ।

मध्ये ि्प्तमरात्रेसे्तु भगवन्तमपश्यताम् ्।।६।।

Thereafter also, remaining steady, they further continued with fasting for three more days. Then they could see the Lord in the middle of the seventh night. [6]

त्रत्रदानां स्तुती: शुरुत्मवा हदव्यज्ञानौ बभूवतुोः ।

अपास्तपापरनमोकौ ि्ाक्षाद्देवमपश्यताम् ्।।७।।

On hearing the hymns of the gods they acquired Divine Knowledge. With the slough of their sins cast off, they directly saw the Lord Himself. [7]

ङ्खचिगदापाणणं ंहदव्यालङ्कारभूवषतम् ्।

रत्मनपादुकयोोः पृषूटठे ववन्यस्तचरणाबुजम् ्॥८

The Lord was having the conch, discus and mace in His hands and was adorned with celestial ornaments. His lotus-like feet were placed on top of the sandals studded with gems. [8]

व्याकिोपुण्रीकाक्षं प्रिन्नवदनं ववभुम् ्।

वामपाश्वे सस्थतां लक्ष्मीं वामेनासलङ्ग्य बाहुना ।।९।।

The Lord had eyes resembling fully blossomed lotuses and a smiling face. He held in embrace by His left arm Goddess Laksmi who was on His left side. [9]

नागवल्लीदलं बद्माददानं थश्रया हृतम् ्।

रत्मनवेत्रकरोः कासित्मकाथचच्चामरपाणयोः ।। १० ।।

गन्त्लप्रदीपांस्तु रत्मनवरतप्रजदीवपकोः ।

कासिद्वानोः स्वकरैयौवनाढ्योः ि्भूवषतोः ।। ११ ।।

He was receiving stuffed betel leaf offered by Goddess Laksmi. There were youthful and nicely adorned maidens: some were holding by hand the gem-set staff and some were having chowries in their hands. Some were holding with their hands lamps with fragrant oil and small gem-set wick-lamps. [10-11]

पश्चारत्मनमयं छत्रं ंत्रबभ्रती काथचदुज्ज्वला ।

ूपपात्रं ंमुखाभयिो ेकृष्टणागुरुिवपतम् ्।। १२ ।।

काथचद्ना प्रल्ोचां हिन्ती ववग्रहथश्रया । १३.१ ।

Some beautiful maiden behind was holding the umbrella studded with gems. Someone mocking at the celestial nymph Pramloca, as it were, by the beauty of her body, was holding near the Lord's face a vessel of incense well perfumed with black aloe. [12-13.1]

लीलालकदिृा देवाननुगृह्णन्तमग्रतोः ।।१३.२।।

बद्ांजसलपिुान्नम्रकन्ान्स्तुवतोः पृथृक् ।

सिद्ान्मुरनगणासन्दव्यान्निकादीसन्स्मतेन च ।।१४।।

With sportingly curled eyes, He was showering kindness on the gods who were in front with folded hands and bent shoulders. With His smile He was blessing the perfected ones, the hosts of sages, and divine beings like Sanaka and others who were separately praying to Him through hymns. [13.2-14]

नारदादींश्च गन्वासजन्दव्यगानमनोहरान् ्।

दत्तावानं श्रवणे लीलयैवानुकस्पनम् ्।।१५।।

He was bestowing His compassion playfully on Narada and others, and on Gandharvas who were singing attractive divine songs, by giving attention to hearing them. [15]

प्रह्लादादीन्वैष्टणवाग्र्यान्स्वरूपं ध्यायतोऽग्रतोः ।

थचत्ताकषणजिंलीनासन्वदानं स्वववग्रहे ।।१६।।

He was placing on His own Body Prahlada' and others, the foremost of the devotees of Lord Visnu, who were in front meditating on His Form and were fully absorbed as their hearts were captivated. [16]

वक्षोःस्थलप्रववलित्मकौस्तुभप्ररतत्रबस्बतौः ।

देवाहदसभववश्जवरूपमूतौः स्वस्याोः प्रकिाकम् ॥१७॥

The gods and others were being reflected on the Kaustubha gem shining brightly in His chest-region, and thereby He was revealing His own Cosmic Form. [17]

उपयुपजरर हदव्यायोः पुष्टपवृषूटिरो्ः सस्थतम् ।

श्रीसन्नान्नववगतथश्रयमप्रिं गणम् ॥१८॥

पश्यन्तं ववववृ् ंरनत्मयमङ्गहारमनोहरम् ।१९.१।

He was below the celestial shower of flowers being made continuously and was seeing the host of celestial nymphs whose beauty had faded in the presence of Goddess Laksmi, as also their incessant attractive gesticulations. [18-19.1]

1. Prahlada was the son of the demon Hiranyakasipu, because of whose devotion there took place the incarnation of Lord Visṇu as the Divine Man-lion for killing Hiranyakasipu

हदव्यलीलाववलिं तं दृष्ट्वा तौ द्ववजबाहुजौ ॥१९.२॥

बभूवतुोः क्षणात्मिववजवद्यानां पारगौ द्ववजाोः ।

त्रत्रोः परर्ि देविं कृतांजसलपुिावुभौ ।

गिष्टिांगपातप्रणती तुष्टुिवाते मुदासन्वतौ ॥२०॥

O Sages, seeing the Lord manifesting that Divine Sport, the Brahmin and the Ksatriya instantly became proficient in all branches of knowledge. Three times they both circumambulated the Lord of the gods, with palms joined in reverence. They bowed to the Lord, prostrating with their eight limbs touching the ground. And, filled with joy, they prayed. [19.2-20]

॥ पुण्रीक उवाच ॥

नमस्ते जगदाा्र ि्गसजस्थत्मयन्तकारण ।

नारायण नमस्तेऽस्तु परमात्ममन्परायण ।। २१ ।।

Pundarika said:"Salutations to Thee,O Support ofthe world, O Cause of creation, continuance and dissolution. Salutations to Thee, O Lord Narayana, OSupreme Self, O Ultimate Refuge ! [21].

परमाथस्जत्मवमेवैको भवाप्ययववसजतजोः ।

रनत्मयानन्दस्वरूपं त्मवां ववदसन्त ध्यानचक्षुषोः ।।२२।।

Thou alone art the sole Supreme Truth, devoidof originand end. Thy essential nature is eternal bliss, and only those who are endowed with the eye of meditation know Thee.[22]

थचन्मात्रं ंजगतार्मिीमथ्ष्ठानं परात्मपरम् ्।

कथं नु मूढहृदयास्त्मवां जानसन्त ि्रनमलजम् ्।।२३।।

Thou art Pure Consciousness, theLordof the Worlds,the Abode, Higher than the highest, and perfectly pure; how can those with a deluded mind know Thee ? [23]

कामाथसजलप्ाि्भ्रान्तचेतोऽत्मयन्तदुोःणखनोः ।

गतागतपथे श्रान्तोः ि्खभाजोः कदाचन ।।२४।।

Those whose minds are bewildered by the longing for pleasure and wealth are much afflicted, and are wearied in the path of birth and death: they can never get happiness.[24]

अनुक्पय मां नाथ ि्दीनं ि्रणागतम् ्।

मूढं दुषुटकृतकमाणंपरततं भविागरे ।। २५ ।।

Lord, I am deeply distressedand have comefor refuge. I am foolish, have done evil deeds and have fallen in the ocean of worldly existence; have compassion on me! [25].

कोऽन्यस्त्मवत्मिदृो बनुब्रह्ज्मार्ण्ो ैनाथ वततेज ।

स्वकतव्जयानपेक्षो यो दीनानाथदयालुकोः ।।२६।।

O Lord, who else is there as a friend like Thee in the entire universe, who takes pity on the distressed and the destitute, without caring for His own work ? [26].

उच्चावचभ्रमाद्दुःखं ंजलयन्त्रघीसमव ।

अजस्रमथ्कतारंज पररत्राहह कृपाब्ुे ।। २७।।

I have suffered sorrow because of moving up and down like the vessel of a watering engine. I have been perpetually committing transgressions; protect me completely, O Ocean of Compassion ! [27]

योगक्षेमासभिंा्ना ये मूढास्त्मवामुपिाते ।

लीलाववमुसततदं ते वै त्मवन्मायापररमोहहताोः ।।२८।।

Thou grantest Liberation in mere sport; hence those fools who worship Thee seeking security of worldly welfare are surely deluded by Thy Divine Illusion. [28]

नारायणेरत त्मवन्नाम कीरततंज तु यदृच्छया ।

त्मवत्तोऽथ्कं जगन्नाथ चतुवगैजकिान्म् ्।।२९।।

O Lord Jagannatha, Thy Name 'Narayana' is superior to Thee; it is the sole means for getting the four aims[2] of human life even if chanted accidentally. [29]

त्मवं तु तैस्तौः पृथृग्यज्ञैस्तास्ताोः सिद्धीः प्रयच्छसि ।

त्मवमेकोः िरणं नाथ परततानां भवाणवेज ॥३०॥

Thou alone grantest these or those attainments through various different sacrifices. O Lord, for those who are fallen in the ocean of worldly existence Thou art the sole refuge. [30]

ज्ञाननौकिामारूढोः करुणाक्षेपणीकरोः ।

परं पारं प्रभो नेतुं ंिाराध्ेववचेजतनम् ्।। ३१ ।।

त्मवमेक ईसिषे भतत्मयानन्यया पररथचसन्ततोः ।

येऽन्ये मुसततप्रदा देवाोः ास्त्रेषु पररनसष्टताोः ।। ३२।।

दुःखाम्बुधकुभयोरनं ंते त्मवद्भसततं प्रापयंरत वै ।।३३।।

O Master! Seatedon the boat of knowledge,with the oar of compassion in hand, Thou alone art able to take the foolish one to the shore beyond the sea of transmigration, when thought of with single-minded devotion. The other gods who have been established in the scriptures as bestowers of Liberation, only help to obtain devotion unto Thee, which is like sage Agasti[3] for swallowing the ocean of sorrow. [31-33]

2. (i) Righteousness, (ii) Wealth, (iii) Fulfilment of desires, and (iv) Liberation.

3. Whowas borninawater-jar,and had swallowed the waterof the ocean.

तन्मे प्रिीद भगवन्पदपङ्कजे ते भसततं दृढां ववतर नाथ भवाम्बधमुच्चैः ।

घोरं दुिुस्तरममुं हह यया तरेयमष्टिांगयोगजरनतश्रमवसजतजोऽवप ।।३४।।

Hence, be graciousto me, O Lord, andgrant me firmdevotion toThy lotus-like Feet by which, O Master, I may forcefully cross this terrible ocean of worldly existence which is difficult to get over, even without having to undergo thelabour involved inthe Astanga Yoga 4. [34]

म्ाथजकजामरनचयैः कुमरतप्रगृह्यैः क्षुरैरमीसभरहहताल्पिुखैनै जक्नयम्।

आज्ञापयांरिनसलनद्वयथचन्तनेऽद्य ंिरानुवथ्तजिुखाणवजमज्जनं मे ।। ३५ ।।

Withthe petty masses of righteousness, wealth and pleasure which are grabbed by the foolish people I have nothing to do, as these little pleasures are not conducive to real welfare. Grant that I may now be immersed in the ocean of intense and ever increasing happiness, through contemplation of thepair ofThy lotus-like Feet."[35]

स्तुत्मवेत्मथं जगर्दीस्य पादपद्मांरतके द्ववजोः ।

पपात त्राहह कृष्टणेरत वदन्वाष्टपारजया थगरा ।

तस्थौ ि पुनरुत्मथाय कृतांजसलपिुोः स्तुवन् ।।३६॥

Having thus prayed,the Brahmin fell near the lotus-likefeet of the Lord of the world, saying, 'Save me, O Krsna', in a voice choked with tears. He got up, and stood again, praying, with palms joined reverentially. [36]

|| अ्बरीष उवाच ॥

प्रिीद देव ि्वात्मजमन्निंख्येयसिरोभुज ।

अिंख्याणनयनपाणणपाद नमोऽस्तु ते ।। ३७।।

Then Ambarisa prayed: “O Lord, havemercyonme.OSelf of all, O Lord with uncountable heads and arms,

4. Raja Yoga with eight limbs, of Patanjali

O Lord with innumerable noses, eyes, hands and feet, salutations unto Thee. [37]

षत्त्रंत्तित्त्वातीतोऽसि रनष्टप्रपञ्चप्रपञ्चकोः ।

चतुववज्ज्गद्ाम ववश्वमूते नमोऽस्तु ते ।। ३८ ।।

Thou transcendest thethirty-sixprinciples. Thouart beyond the world, yet the Cause of the world. O Abode of the four kinds of living beings[6], O Cosmic Form, salutations unto Thee. [38]

एकपादसस्त्रपादश्च तीथपजादोऽन्तररक्षपात् ्।

यस्य पादोद्भवा गङ्गा पुनारत भुवनत्रयम् ्।। ३९।।

ब्रह्महत्मयाहदपापानां ि्ोक्ं यस्य नाम वै ।

कीरततंज ि्विजभदं नमस्तस्मै ि्ुभात्ममने ॥४०॥

Thou art one-footed; Thouart also with threefeet. Thy feet are sanctifying, and the sky is Thy foot. Salutations to the Lord who is the embodiment of auspiciousness, from whose feet the river Ganga has sprung and purifies the three worlds[7]', and whose Name cleanses the sins such as killing of a

Brahmin etc.,and when chanted, it grants all auspiciousness. [39-40]

देव त्मवन्नामकीत्मयावजप जायन्ते ि्वसजिद्योः ।

कौतुकात्त्वां हह मृगूयसन्त ववद्वांसि बुद्ध्यिसिलनोः ।।४१।।

O Lord, by chanting ThyName all supernaturalpowers arealso acquired; and the wise ones endowed with right understanding seek Thee with eagerness. [41]

5. Twenty-four principles of Sankhya and twelve principles of Saiva and Sakta together.

6. Born of (i) plants (ii) sweat or moisture (iii) egg and (iv) womb.

7. The heaven, the earth and the nether world.

नाथ त्मवत्मपादिसललं ंश्रयात्तापहारकम् ्।

तापत्रयासभभूतस्य भसततं मेऽत्र दृढां कुरु ।।४२।।

The holy water, O Lord, which has been used for washing Thy feet, when resorted to, removes the afflictions; pray, make firm my devotion to Thy feet, as I am overpowered by the three afflictions.8 [42]

अनन्यस्वासमनो मेऽद्य नास्त्मयन्यत्मप्राथनजीयकम् ्।

प्रणणपत्मय जगन्नाथ त्मवां प्रयाचे ंहस्रा् ।।४३।।

मिस्तपुरुषाथस्जय बीजं ंत्मवत्मपादपङ्कजे ।

यावत्मप्राणान्ृरयासम तावद्भसततदृढास्तु मे ।।४४।।

I have no other Master; now I have nothing else to seek from Thee. O Lord Jagannatha ! Thy lotus-like feet are the source of all aims of human life. Prostrating before Thee, I solicit in a thousand ways - may, till the end of my life, my devotion to Thy lotus-like Feet be firm ! [43-44]

ृसृष्टिं ववरनममेज चेमां यया भतत्मया वपतामहोः ।

हिरित्मयणखलं रुरो लक्ष्मीश्चैश्वयदजारयनी ॥ ४५ ।।

दीनानुकस्पंस्तां भसततं प्राथयेज नान्यमानोिः ।४६.१ ।

The devotion by which Lord Brahma brought about this Creation, Lord Rudra destroys everything, and Goddess Lakṣmi grants prosperity. I pray for that devotion, without thinking of anybody else, O Lord who art compassionate to the distressed ! [45-46.1]

अनाद्यववद्यापङ्केऽसस्मन्ुदृढै दुसुतरे भृिम् ्।।४६.२।।

रनमग्नस्य जगन्नाथ रनराल्बं प्रणश्यतोः ।

महामहहन्स्त्मवद्भततेनान्जयदसस्त परायणम् ॥४७॥

8. Adhyatmika, Adhibhautikaand Adhidaivika O Lord Jagannatha, Thy powers are vast. For one who is greatly
immersed in the very firm mire of the beginningless ignorance which is very difficult to go across, and who is perishing without any support, there is no other ultimaterefuge than devotiontoThee[46.2-47].

शुरुरतस्मृतूमयाहदिंसभन्नमागोःज िंमोहहेतवोः ।

त्मवद्भसततमपहायैते न प्रवरततुजमीश्वरोः ॥४८॥

The different pathsdistinctlylaid downby the Vedas, the Smrtis, etc. only cause confusion; leaving aside devotion unto Thee, they are not capable ofbecoming effective.[48]

अनन्यिरणं स्तवाशमन्ननुकम्पय मां ववभो ।४९.१।

OOmnipotentLord, I amwithoutanyotherrefuge, be compassioinate to me." [49.1]

इरत स्तुवञ्जगन्नाथपादपद्मासन्तके मुदा ॥४९.२॥

पपात दण्विद्भूमौ प्रिीदेरत वदन्मुहुोः ।५०.१।

So praying, withjoyhe felllike astickon theground near the lotus-like Feet of Lord Jagannatha, again and again saying to the Lord, ‘Be gracious !' [49.2-50.1]

ततस्ते देवताोः िवे स्तुत्मवा िंपूज्य किवम् ॥५०.२॥

तल्लीलापांगिंतुष्टिोः प्रयातासस्त्रहदवं पुनोः । ५१.१।

Thereafter, allthose godsprayed and worshippedLord Kesava (Viṣṇu). They were happy after obtaining His sportive glance and returned to heaven. [50.2-51.1]

तत उन्मीसलतदृौ पुण्रीकाब्रीषकौ ॥५१.२॥

Then PundarikaandAmbarisaopenedtheireyes.[51.2]

मायया मोहहतौ ववष्टणोोः स्वप्नदृष्टिमबुध्यताम् ॥

यां दृष्ट्वा हदव्यलीलां हह ाक्षात्मपललचक्षुषा ।।५२॥

पुनमानुजषभावौ तौ हदव्यसिंहंानिसस्थतम् ्।

नीलजीमूतिंकिां फुल्लपद्मायतेक्षणम् ्।।५३।।

Deluded by the Illusion of Lord Visnu, they regardedall that as though seen in a dream. They had verily seen that divine sport directly with the eyes of flesh, yet they again got back into the human way of thinking. They had seen the Lord appearing like a blue cloud seated on a celestial throne. His eyes were like fully blossomed lotuses. [52-53]

ाणिारं् चारुनिां हदव्यकुण्लिभूवषतम् ्।

ङ्खचिगदापद्म्ाररणं वनमासलनम् ्।।५४।।

He had red lips, lovelynose,and was adornedwith beautiful ear-rings. He was holding the conch, discus, mace and lotus. He had the garland of forest flowers. [54]

पीनोरस्कं चारुहारमनर्घयमुजकुिोज्वलम् ्।

श्रीवत्मिकौस्तुभोरस्कं हदव्याङ्गदववभूवषतम् ्।।५५।।

His chest waslarge, He hada prettynecklace,and was shining with a priceless crown. He was having the mark of Srivatsa and the Kaustubha gem on His chest,and wasadorned with charmingbracelets. [55]

प्रल्बबाहुं दीनातपजररत्राणिमुद्यतम् ्।

ुविणूजत्रिंनद्मध्यग्रंथंथमणीयुतम् ्॥५६।।

हदव्यपीताब्ररं् हदव्यस्रग्गन्भूवषतम् ्।

स्वणपजद्मानिीनं ाङ्जगासलङ्थगतथश्रयम् ्।।५७।।

His long arms werehanging down andHe was eager to protect the distressed and the afflicted people. He was having jewels strewn with a golden thread, studded at the middle with knots. He was dressed in celestial yellow garment. He was adorned with divine garland and sandal paste. He was seated on a seat of golden lotus, and had completely embraced Goddess Lakṣmi. [56-57]

प्रपन्नित्तापहर ीिुागरमुल्बणम् ्।

अिषेवाञ्छाफलदं कल्पवृकूषं िुपुसष्टपतम् ्।।५८।।

He removes the afflictions of those who take refuge in Him and is the overflowing ocean of nectar. He is like the Kalpa tree with beautiful flowers, fulfilling all desires without reserve.[58]

दक्षपाश्वसजस्थतं तस्य ददृाते हलायुम् ् ्।

त्रबभरत जयेन ब्रह्माण्ि ंबलेन महता ववभुोः ।। ५९।।

They saw LordBalarama presentonHis rightsideholding the plough as weapon. The Omnipotent Lord upholds the universe with the help of the Great Lord Balarama.[59]

तं बलं नागराजानं फणिाप्तकमसण्तिम् ्।

कैलिासिखरोत्तुङ्गं ंव्लं कुण्लिोज्ज्वलम् ्।।६०।।

That Lord Balabhadra isthe King of the Nagas and[10]He was looking beautiful with seven hoods. He was tall as the top of Kailasall[11] mountain, white, and brightwith ear-rings. [60]

ववथचत्रवनमालाढ्यं हदव्यनीलरनचोसलनम् ्।

तितं वारुणीक्षीबघूणन्जनयनपंकजम् ्।।६१।।

He was looking enriched with the multi-coloured garland of forest flowers. He had an upper garment of celestial blue colour. His lotus-like eyes were looking intoxicated with liquor and were constantly rolling. [61]

9. Wish-fulfilling tree of heaven

10. Serpents

11. Mount KailasaoftheHimalayas

रन्नपृषूटठोन्नतोरस्कं कुण्लिीकृतववग्रहम् ्।

ड्खचिगदापद्मिमुज्ज्वलचतुभुजम् ्।।६२।।

His back was depressed and chest raised, and His body was curled. He had four arms which were shining very brightly with the conch, discus, mace and lotus. [62]

नानालङ्काररुथचरं नतकल्मषनिानम् ॥६३.१॥

He was looking charming with diverse ornaments. He is the destroyer of the sins of those who bow to Him. [63.1]

तयोमध्जये सस्थतां भरां ुभरां कुङ्कमारुणाम् ॥६३.२॥

They also saw present between the Two the auspicious Goddess Subhadra who was of saffron-red colour. [63.2]

विलजावण्यविरतं ंिवदेजवनमस्कृताम् ॥ [२२]

लक्ष्मीं लक्ष्मीहृदयपङ्कजस्थां पृथृसतस्थताम् ॥६४॥

She was the abode of all beauty and was being saluted by all gods. She was Goddess Lakṣmi Herself who stays in the lotus of the heart of Lord Viṣṇu, but was now present separately. [64]

वराधजा्ररणीं देवीं हदव्यनेपथ्यभूषणाम् ॥

प्रपन्नकल्पलरतकां िवकजल्मषनासिनीम् ॥ ६५ ॥

The Goddess was holding the most excellent lotus and was with divine attire and adornments. She is the wish- fulfilling creeper for those who have taken refuge in Her, and destroys all sins. [65]

ीिरोणवजमग्नानां तारणीं देवतारणीम् ॥ ६६.१ ।

She enables those who are immersed in the ocean of worldly existence to cross it and is the Saviour of the gods. [66.1]

वामपाश्वसजस्थतं ववष्टणोरराष्टिं चिमुत्तमम् ॥६६.२॥

दावग्रजरनसमतंज ववप्राोः स्वणभजसततिमुज्ज्वलम् ॥ ६७.१ ।

O Sages, they also saw the excellent Discus Sudarsana made of the top-wood of the tree and shining very brightly with streaks of gold, present on the left side of Lord Visnu. [66.2-67.1]

चतुद्जावसस्थतं ववष्टणुं दृष्टरा तौ द्ववजबाहुजौ ॥६७.२ ॥

अरुणोदयवेलायां श्रमं ाथमजमन्यताम् ्।

स्मितूमय तां स्वप्नलीलां ववस्मयं जग्मतुस्तदा ।।६८।।

They both the Brahminand the Kṣatriya - thus seeing at dawn Lord Visṇu present divided fourfold, considered their labour as successful. Remembering that dream-like divine sport they were then wonder-struck. [67.2-68]

न दारुप्ररतमा चेयं ाक्षाद्ब्रह्म प्रकिाते ।

दोगतानां ववप्राणां वातयं श्रद्दतुश्च तौ ।।६९।।

They thought:"This is certainlynot a wooden image, butBrahman Itself manifested'. And they were convinced that the words expressed by the Brahmins present in theassembly were true. [69]

तवावां महापातककनौ यातनिामभाथगनौ ।

तवेदं ुरिमाांतसस्थतं ववष्टणोाः प्रदिनजम् ्।।७० ।।

"Where are wethegreat sinners deservinga series ofpunishments to be inflicted by Lord Yama, and where is this grand sight of Lord Viṣṇu remaining surroundedby gods ! [70]

मूखयजोरावयोरष्टिादिववद्याप्रवीणता ।

यस्मात्तस्मान्न च भ्रासन्तज्ञानंज तत्मिमवाहदनोः ।।७१।।

यदूचुदारजवं ब्रह्म तीथरजाजतिे सस्थतम् ्।

विमूले प्रकिान्तं दृष्टरा जन्तुववमुजच्यते ।।७२।।

As we the ignorant ones have acquiredexpertise inthe eighteen[12] branches of knowledge, this cannot be delusion. The priests had told the same thing and that was correct knowledge- that by seeing Brahman in Wooden Form present on the coast of the Sea and manifest at the root of the Banyan tree, acreature attains Liberation. [71-72]

तदेवायं जगन्नाथश्चतुद्जा ंव्यवसस्थतोः ।

क्षक्षतौ यदावतररत चतूरूपोः प्रकिाते ।।७३।।

That alone is this Lord Jagannatha present becoming fourfold. When He incarnates on the earth He manifests with the Fourfold Form. [73]

तदास्य ि◌सन्नाि◌वावां स्थास्यावोः प्राणाि◌ररणौ ।

यावन्नान्यत्र गच्छावोः क्षुरकामपराङ्मुखौ ।।७४।।

Hence so long as we are alive, we will stay in His proximity and will not go elsewhere, turning the face away from all petty pleasures." [74]

इरत रनसश्चत्मय मुनयो ववष्टणौ भसततपरायणौ ।

नारायणाख्यं ि◌ततं जपन्तौ मुसततमागतौ ।।७५।।

O Sages, having resolved thus, they became steadfast in their devotion to Lord Visṇu. They constantly repeated the Name ‘Narayana' and attained Liberation. [75]

12. The 4 Vedas, 6 Vedangas (ancillaries), Mimamsa, Nyaya, Purana, Dharmasastra, Ayurveda, Dhanurveda, Arthasastra and Gandharva Veda

।। जेसमरनरुवाच ॥

प्रिङ्गात्मकथथतं ह्येतरहस्यं पापनिानम् ◌ि।

शुरुण्वसन्त ये तु चररतं पुण्ि◌रीकाब्रीषयोाः ।।७६।।

तितं कीतयजन्तश्च मुदा परमया युताोः ।

व्रजंरंत ववष्टणुरनलयं तेऽवप रनद्जतकल्मषाोः । ।७७।।

Jaimini said: This is the secret which verily destroys sins. This has been told to you because the occasion presented itself. Those who hear this story of Pundarika and Ambariṣa and constantly speak about it with supreme joy, also go to the Abode of Lord Visnu, as their sins are completely destroyed. [76-77]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ि◌ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ◌ैपुरुषोत्तम क्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

पुण्ि◌रीकाब्रीषमुसततवणनंज नाम पञ्चमोऽध्यायोः ।। ५ ।।

Thus ends the Fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two pertaining to Lord Viṣṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of Liberation of Pundarika and Ambarisa."

षष्टठोऽध्यायोः

Sixth Chapter

Praise ofUtkala [1]

।। मुनय ऊचुोः ।।

कसस्मन्दि द्वजश्रेेष्ठ तत्मक्षेत्रं ंपुरुषोत्तमम् ्।

यत्र नारायणोः ाक्षाद्दारुरूपी प्रकिाते ।।१॥

The Sages asked: O mostexcellent Sage, in whichcountry is that sacred place Purusottama situated, where Lord Narayaṇa has directly manifested Himself in Wooden Form ? [1]

| जैसैमरनरुवाच ॥

उत्मकलो नाम दोऽसस्त ख्यातोः परमपावनोः ।

यत्र तीथान्जयनेकारन पुण्यान्यायतनारन च ।।२।।

Jaimini said: Thereis a countrywith the name 'Utkala'whichis well-known and supremely holy, where there are many pilgrim-centres and holy places. [2]

दक्षक्षणस्योद्स्तीरे ि तु दोः प्ररतसष्ठतोः ।

यत्र सस्थता वै पुरुषोः िदाचाररनदिनजोः ।। ३॥

That country issituated on thecoast of theSouthernSea.People staying there are exemplary in right conduct. [3]

1. Odisha

वृतूताध्ययनिंपन्ना यज्वानो यत्र भ्रिुगोः ।

ृषिूट्यादौ ितवो वेदा वेदिास्त्रप्रवतकजोः ।।४।।

The Brahminsthere are endowedwith moral conduct and study of the Vedas, and perform the holy sacrifices. There, since the commencement of Creation there have been sacrificial rites, Vedas, and promoters of the Vedas and scriptures. [4]

अष्टादिानां ववद्यानां ंरनान्नं िंप्रकीरततजम् ्।

गृहे गृहे रनविरत लक्ष्मीनारजायणाज्ञया ॥५॥

That place is very wellknownasthe abode of theeighteen branches of knowledge. In every house Goddess Lakṣmi dwells by the command of Lord Narayana. [5]

लज्जिीला ववनीताश्च आथ्व्याथ्ववसजतजाोः ।

वपतृमातृरृताोः ित्मयवाहदनो वैष्टणवा जनाोः ।।६॥

The people areof modest disposition,humble,and free from mental pain and physical diseases. They are devoted to parents; they speak the truth, and are devotees ofLord Visnu. [6]

न चात्रावैष्टणवोः कसश्चन्नासस्तको वावप वततेज।

वि परहहतास्तत्र न लुधा् न िठाोः खलाोः ।।७।। |

None who is not a devotee of LordVisṇuor whoisan atheist ever stays there. There, all are engaged in doing good to others, are not greedy, and not cheats nor wicked.[7]

दीघायुजषस्तत्र जनाोः सस्त्रयश्च परतदेवताोः ।

ुिलिा म् जिलाश्च त्रपाचाररत्रभूवषताोः ।।८।।

Men there are long-lived. Women regardtheir husbands as God; they are well-behaved, virtuous, and have modesty and good conduct as their adornments. [8]

रूपयौवनगवाढ्जयाोः िवालजङ्कारभूवषताोः ।

कुलिीलवयोवृत्तानुरूपाचारचञ्चवोः ।।९।।

They have the pride of their beauty andyouth, andare adorned with all ornaments. All are renowned for their conduct appropriate to their family, virtue, age and mode of life. [9]

स्वकमरजनरतास्तत्र प्रजारक्षणदीक्षक्षताोः ।

क्षत्रत्रया दानौण्ाश्चि िस्त्रास्त्रवविारदोः ।।१०।।

The Kṣatriyas there are devoted to their own duties, and dedicated to protection of the subjects. They are passionately fond of charity and are proficient in the science of arms. [10]

यजन्ते ितुसभोः िवे ितं भूररदक्षक्षणौीः ।

दीप्यन्ते थचतयो येषां यूपाोः काञ्चनभूवषताोः ।। ११।।

They all constantly perform worship through sacrifices in which they always give plenty of gifts, their sacrificial piles blaze and the sacrificial posts are embellished with gold. [11]

येषां गृहेष्टवरतथयोः कामनाथ्कपूसजताोः ।

वैश्याश्च कृवषवाणणज्यगोरक्षावृवृत्तिंसस्थताोः ।।१२।।

In their houses guests are honoured more than their expectation. Those belonging to the Vaisya (business) class are engaged in the occupations of agriculture, trade and cattle-rearing. [12]

देवान्गुरून्द्धवजान्भतत्मया प्रीणयसन्त नै्रवप ।

एकस्य द्वारर यातोऽथी न गच्छेदन्यवेश्मरन ।।१३।।

They please the gods, the teachers and the twice-born with devotion as also with wealth. A beggar gone to the door of one person does not need to go to another house. [13]

गीतकाव्यकलासिल्पकुिलाोः वप्रयवाहदनोः ।

ूरिश्च ाि्समकजास्तत्र स्नानदानकियारताोः । ।१४।।

They are skilled in music, poetry, art and craft, and speak sweetly. Those belonging to the Sudra class (service-class) are righteous and engaged in activities like ablutions and doing charity. [14]

कमणजा मनिा वाचा नै्श्च द्वजैवकाोः।

येऽन्ये िड्करजातास्ते स्वे स्वे मे् प्ररतसष्टठताोः।।१५।।

They serve the twice-born through word, deed and mind as also with wealth. The others who are born through intermingling of castes are also established in their own respective duties. [15]

न ववपयसजन्त ऋतवो नाकाले वषतेज घनोः ।

न ि्यहारनन जमरुत्मक्षुन्न पीियरत प्रजाोः ।।१६।।

Seasons do not fail and cloud does notrainuntimely.Lossof crop, storm or hunger does not afflict the people. [16]

दुसुभक्षजमरके नात्र राष्टरभंगोः प्रजायते ।

नालभयं तत्र वस्त्मवसस्त यसत्मकंथचत्मपृथृथवीगतम् ।।१७।।

Famine, pestilence,ordismembermentof the kingdom does not occur here. Anything whatsoever that is available on earth is not unobtainable there. [17]

एवं ि्वगुजणैुयुतजतो नानारुमुलताकुलोः ।१८.१ ।

Thus it is endowedwithallgoodattributesandisfullofdiverse trees and creepers. [18.1]

अजुनजिोकपुन्नागतालहहन्तालिालकैोः ।। १८.२।।

प्राचीनामलकैलोबै्कुज्जलैनागजकिरैोः ।

नाररकेलैोः वप्रयालैश्च ि्रलैदेवदारुसभोः ।।१९।।

वै्श्च खहदरैत्रबल्जवैोः पनिैश्च कवपत्मथकैोः ।

चप्कैोः कणणकजारैश्च कोववदारैोः ि्पिालैोः ।।२०।।

कद्धरन्बरनचुलरिालामलकैस्तथा ।

नागरङ्गैश्ै च ज्बीरैनीपकैमातुजलुङ्गकैोः ।।२१।।

मन्दारैोः पाररजातैश्च न्यग्रोा्गुरुचन्दनैोः ।

खजूरजाम्रातकैोः सिदै्मुचुजकुन्दैोः ि्ककंुकैोः ।।२२॥

रतन्दुकैुोः ि्प्तपणैश्ै च अश्वत्मथैश्च त्रबभीतकैोः ।

अन्यैश्च वववववृैक्षैजोः प्रकीणोःज ि्मनोहरैोः ।।२३।

It is strewn with very beautiful trees like Arjuna (Terminalia Arjuna), Asoka (Saraca Indica), Punnaga (nutmeg), Tala (Palmyra palm), Hintala (marshy date), Salaka (Sal), Prachinamalaka (Flacourtia Cataphracta), Lodhra (Symplocos Crataegoides), Bakula (Mimusops elengi), Nagakesara (Mesua Roxburghii), Narikela (cocoanut palm), Priyala (Buchanania Latifolia), Sarala (Pinus Longifolia, long-leaved Pine), Devadaru (Pinus Deodar, cedar), Dhava (Grislea tomentosa), Khadira (Catechu), Bilva (Bael), Panasa (Jack-fruit), Kapitthaka (Wood apple), Campaka (Champak), Karnikara (pterospernum acerifolium), Kovidara (Bauhinia variegata), Patala (trumpet flower), Kadamba (Nauclea cadamba), Nimba (Neem), Nichula (Barringtonia acutangula), Rasala (Mango), Amalaka (emblic), Nagaranga (Orange), Jambira (citron), Nipaka (Ixora Bandhucca), Matulunga (Sweet lime), Mandara (coral tree), Parijata (Calotropis gigantea), Nyagrodha (Banyan), Aguru (aloe), Candana (Sandal tree), Kharjura (date), amrataka (hog-plum), Siddha (thorn- apple), Mucukunda (Pterospermum Suberifolium), Kimsuka (flame tree), Tinduka (ebony), Saptaparna (Alstonia scholaris), Asvattha (peepul tree), Bibhitaka (Terminalia Bellerica), and varieties of other very beautiful trees. [18.2-23]

मालतीकुन्दबाणैश्च करवीरैः सितेतरैः ।

केतकीवनपर्णैश्चि अरतमुततौः ि◌कुधजकैोः ॥२४॥

एलालवङ्गकङ्कोलदाडिमैबीजपूरकैोः ।

शे्रेणीकृतौः पूगवनैरुद्यानौः ि◌तिो वृतृोः ॥२५॥

It is covered with trees of Malati (Spanish Jasmine), Kunda (Jasminum Pubescens), Bana (Barleria), Karavira (Oleander), Sitetara (Dolichos uniflorus), groups of groves of Ketaki (Pandanus Odoratissimus), with trees of Atimukta (Gaertnera racemosa) and Kubjaka (Rosa Moschata), Ela (cardamum), Lavanga (clove), Kankola (cubeb), and Dadima (pomegranate) which is full of seeds, trees set in rows, and with orchards of Pūga (arecanut), and gardens in hundreds. [24-25]

नानारुमुलताकीणोःज पवतैजोः सिन्सुभवृतजोः ।

ि◌एष दिप्रवर उत्मकलाख्यो द्वजोत्तमोः ॥२६॥

ऋवषकुल्यां ि◌मिाद्य दक्षक्षणोदथ्यासमनीम् ◌ि।

स्वणरेजखामहानद्योमध्जर्येदोः प्ररतसष्टठतोः ।। २७।।

It is overspread with varieties oftrees and creepers, and surrounded by mountains and rivers. O excellent Sages, this best of countries has the name 'Utkala'. This country is situated between the rivers Swarṇarekha (modern Suvarṇarekha) and Mahanadi, and extends up to the river Ṛṣikulya which flows to the SouthernSea. [26-27]

न्तिमयत्र पुण्यायतने क्षेत्राणण ुबहून्यवप ।

पूवं ंवस्तीथयजात्रायां वणणतजारन मया द्ववजाोः ।

भूस्वग:ज ांप्रतं ह्येष कथथतोः पुरुषोत्तमोः ।। २८ ।।

In this holy land,OSages, there are numerous sacred places which have already been described to you by me earlier in connection with pilgrimage. Now this Purusottama which is indeed heaven on earth has been described. [28]

इरत श्रीस्कान्दे महापुरुाण एकीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

ओड्रदिप्रिंविणनंज नाम षष्टठोऽध्यायोः ।। ६।।

Thus endsthe Sixth ChapteroftheDialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two pertaining to Lord Visṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Recounting the Praise of the Country of Oḍra (Utkala)".

प्तिमोऽध्यायोः

Seventh Chapter

King Indradyumna sends his Priest for seeing Lord

Nilamadhava

।। मुनय ऊचुोः ।।

कसस्मन्युगे ि तु नृपृ इन्रद्युन्ोऽभवन्मुने ।

कसस्मन्दिेऽस्य नगरं कथं वा पुरुषोत्तमम् ॥१॥

गत्मवा च ववष्टणोोः प्ररतमां कारयामिा वा कथम् ।

एतत्मिवं ंववस्तरतोः कथयस्व महामुने ।।२।।

याथातथ्येन ि वज्ञज्ञारं कौतूहलं हह नोः ।।३।।

The Sages asked: O Sage, in which age did thatKing Indradyumna live? In which country was his capital ? How indeed did he go to Purusottama and how did he get done the Image of Lord Visṇu? O great Sage, tell all this at length, exactly as it is. O All-knowing one, we have great curiosity. [1-3]

।। जैसैमरनरुवाच ।।

ृु ि द्ववजशे्रेष्ठा यत्मपृचू्छध्वं पुरातनम् ।

विपजापहरं पुण्यं भुसततमुसततप्रदं ि भम् ॥४॥

Jaimini said: Very well ! Excellent ! O bestSages,what you are asking about is ancient. It destroys all sins, is holy, bestows prosperity and

Liberation, andis auspicious. [4]

चररतं तस्य वक्ष्यासम तथावृतूतं ंकृते युगे ।

णुिध्वं मुनयोः ि वे ि ावा्ना सजतेसन्नयोः ।।५॥

I shall tell the story ofthat King as it occurred intheSatya Age (Golden Age or The Age of Truth). Listen all, O Sages, attentively and controlling all the senses. [5]

अिीत्मकृतयुगे ववप्रा इन्रद्युनो महानृपोः ।

ूियवंजि ि म्ात्मजमा स्रष्टिोः पञ्चमपूरुषोः ।।६।।

O Sages, the greatKing Indradyumna dweltintheSatya Age, in the Solar dynasty. That righteous soul was the fifth generation of the Creator Lord Brahma. [6]

त्मियवादी ि्दाचारोऽवदातोः ि्ासत्त्वकाग्रणीीः ।

न्यायात्मिदा पालयरत प्रजाोः स्वा इव ि प्रजाोः ।।७।।

He spoke the truth, had right conduct, was blamelessand was the foremost among men endowed with purity. He always ruled the subjects with justice, as though they were his own children.[7]

अध्यात्ममववज्ज्ञानिौण्ीिः ि्ूरोः ि्ंग्रामवद्जनोः ।

दीद्यतोः ि्दा ववप्रपूजकोः वपतृभृसततमान् ्।।८।।

He had spiritual wisdom, was passionately devotedtoknowledge, valiant, and successful in war. He was ever active, always honouring the Brahmins, and was devoted to parents. [8]

अष्टिार्दि ववद्यिु बृहस्परतररवापरोः ।

ऐश्वयेण ि्ुरिीि्ः कुबेरोः कोषिंचये ।।९।।

With regard to the eighteen branches ofknowledge he was like another Bṛhaspati, the teacher of the gods. In supremacy he was like the King of gods, Indra, and in accumulation of treasure he was like Kubera, the god of wealth. [9]

रूपवान्ुभिगोः ि्ीली दाता भोतता वप्रयंवदोः ।

यष्टि ि्मस्तयज्ञानां ब्रह्मण्योः ि्त्मयिंगरोः ।। १० ।।

He was handsome, very fortunate and virtuous.He was charitable, enjoyed pleasures, and spoke sweetly. He performed all sacrifices, was

devoted to Brahmins and was trueto his promise.[10]

वल्लभो नरनारीणां पौणमजास्यां यथा ि्ी ।

आहदत्मय इव दुषुटपे्रेक्ष्योः ित्रुपुक्षक्षयंकरे१।।

He was dear to men and women even as the moonis on the full-moon day. Like the sun he was difficult to look at and wrought destruction of the enemy side. [11]

वैष्टणवोः ित्मयिंपन्नो सजतिोी् सजतेसन्नयोः ।

राजिूयं ितुवरं वासजमि्हस्रकम् ।।१२।।

इयाज परमोः श्रीमान्मुमुक्षुमज्तजत्मपरोः । १३.१ ।

He was a devotee of Lord Visṇu, endowed with truth,had overcome anger and conquered the senses. He performed the Rajasuya sacrifice which is the best of all sacrifices, as also a thousand horse-sacrifices. He was supremely endowed with prosperity, had longing for Liberation, and was dedicated to righteousness. [12-13.1]

एवं िवगुजणोपेतोः ि पृथूवीं पालयन्नृपोः ।।१३.२ ।।

अवन्तीं नाम नगरीं मालवे भुवव ववश्रुताम् ।

उविा िवरजत्मनाढ्यां द्वतीयाममरावतीम् ।।१४।।

Possessed ofall these noble qualities, he ruledthe earth and dwelt in the famous city named Avanti[1] in the land of Malava[2]. That city was rich with all types of gems and was like a second Amaravati (the city of Lord Indra). [13.2-14]

तत्र सस्थतो नरपरतववष्टजणौ भसततमनुत्तमाम् ।

चकार मनिा वाचा कमणजा परमाद्भुताम् ।।१५।।

Staying theretheKing practisedmost wonderfulandunparalleled devotion to LordVisṇuby action,speech andmind.[15]

एवं प्रवतमजानोऽर्ी किदाथचच्रीपतेववभजोीः ।

पूजिामयमिाद्य देवाचनजगृह्हान्तरे ।।१६।।

ववद्वद्सभोः कववसभश्चैव तीथयजात्राप्रसिद्थ्सभोः ।

दैवज्ञौः श्रोत्रत्रयौः ि◌ाद्ज ◌ंपुरोहहतमवसस्थतम् ◌्।।१७।।

आदृतो व्याजहारेदं ज्ञायतां क्षेत्रमुत्तमम् ◌्।

यत्र ि◌ाक्षाज्जगन्नाथं पश्यामोऽनेन चक्षुषा ।।१८।।

While he wasthus carrying on, once hewent inside the temple of the Omnipotent Lord, the Consort of Goddess Lakshmi (Lord Visnu) when worship was going on. After he was honoured, he spoke thus to the priest who was present there along with the learned ones, the wise as well as those who were experienced in pilgrimage, the astrologers, and those who were proficient in the Vedas: 'Aquaint us with the best sacred place where we can see with this eye itself Lord Jagannatha (the Lord of the world) Himself.' [16-18].

एवमुततो नृपाग्र्येण वैष्टणवेन पुरोहहतोः ।

तीथयजातृवूरजं ◌ंपश्यन्नुवाच प्रथश्रतं वचोः ।। १९।।

1. Present Ujjayini orUjjainCityinMadhyaPradesh

2. Region around Ujjain

भो भोस्तीथिाजनव्यग्रा ◌ा्समकजास्तीथकजोववदाोः ।

यदाहदिरत देवोऽयं युषुटमासभस्तच्छुतं ककल ।।२०।।

Addressed thus by the foremost of kings who wasa devotee of Lord Visṇu, the priest looked at the group of pilgrims and spoke the courteous words: 'O ye who are keen on pilgrimage, who are righteous, and learned about places of pilgrimage! What the King has commanded, has that surely been heard by you ?' [19-20]

ववज्ञाय तस्यासभप्रायं कसश्चत्मिुबहतीथगजोः ।

उवाच वाग्मी राजानं बद्ांजसलपिुं मुदा ।। २१ ।।

Understanding his wish, someonewho had been tonumerous places of pilgrimage and was a proficient speaker, said to the King with palms joined reverentially and with joy: [21]

राजन्ननेकतीथीरन व्यचाररषमहं प्रभो ।

ाऔवासत्मक्षरततले श्रुतान्यन्यैस्तु यारन वै ै।। २२ ।।

'O King ! Sincechildhood I have travelledtomany places of pilgrimage on earth. I havealso,OLord, heard aboutmanyfrom others. [22]

ओड्रदि इरत ख्यातो वषे भारतिंक्षज्ञते ।

दक्षक्षणस्योदे्स्तीरे क्षेत्रं ंश्रीपुरुषोत्तमम् ्।।२३।।

यत्र नीलथगररनामज िमन्तात्मकाननावृतृोः ।

तस्योत्मिंगे कल्पवृकृषोः िमन्तार्ीत्मिोंसमतोः ।।२४।।

In the division oftheearthnamed Bharata3thereis a country known as 'Odra'[4]. There, on the coast of the Southern Sea is the sacred place Purusottama. Therein indeed is the Nilagiris covered all around with forest. In

3. India

4. Odisha

5. Blue Mountain

its lap there is the Kalpa tree spreading on all sides to a Krosa (two miles). [23-24]

तस्य छायां िमि्य ब्रह्महत्मयां व्यपोहरत ।

तस्य पश्चाद्हदसि ख्यातं कुर्ण् िंरौहहणिंक्षज्ञतम् ्।। २५ ।।

By enteringitsshadeonedestroyseventhesinofkillingaBrahmin. To its west isthefamoustankcalledRauhina.[25]

तत्मपूणं ंकारणा्भोसभोः स्पिनजादेव मुसततदम् ्।

तस्य प्रातितमास्थाय नीलेत्रमणणरनसमतजा ।। २६ ।।

तनुोः श्रीविुदेवस्य िाक्षान्मुसततप्रदारयनी ।

तत्र कुर्ण्ै तु योः स्नात्मवा दृष्ट्वा तु पुरुषोत्तमम् ्।।२७।।

अश्वमि्ेहस्रस्य फलं प्राप्य ववमुच्यते । २८.१ ।

That is full with the primeval waters and grants Liberation by mere contact. On its eastern bank is situated the form of Lord Vasudeva made of sapphire gem, which confers Liberation itself. Whoever bathes in that tank and sees Purusottama (the Supreme Being), gets the benefit of a thousand horse-sacrifices and is liberated. [26-28.1]

तत्रास्त आश्रम शे्रेष्ठोः ख्यातोः ि◌बरदीपकोः ।।२८.२।।

पसश्चमस्यां हदसि ववभोवेसष्टितोः ि◌बरालयौीः ।

यस्मादेकपदीमागो येन ववष्टण्वालयं व्रजेत् ◌ृ।।२९।।

A most splendid hermitage is there known as Sabaradipaka, to the west of the Omnipotent Lord. It is surrounded by the houses of Sabaras'. From it there is

6. Visnu

7. A particular mountain tribe

a foot-path by which one can go to the Abode of Lord Visnu. [28.2-29]

यत्र ि◌ाक्षाज्जगन्नाथोः ि◌ङ्खचिगदाृोः ।

जन्तूनां दिनजान्मुसततं यो ददारत कृपारनथ्ोः ।। ३० ।।

Lord Jagannatha, the Lord of the world, Himself is there holding the conch, discus and mace. He is the Ocean of mercy and grants Liberation to all beings by virtue of a mere look at Him. [30]

तत्रोवषतं मया राजन्वषं ◌ंश्रीपुरुषोत्तमे ।

तुष्ट्यथं ◌ंदेवदेवस्य व्रतना वनवासिना ।। ३१ ।।

There in the sacred place sri & Purusottama, O King, I stayed for one year as a forest-dweller, engaged in holy observances for the sake of pleasing the Lord of gods, Lord Visnu [31]

प्ररतरात्रं ◌ंभगवतो दिनजाय हदवौकिाम् ◌ृ।

आगतानां महाराज हदव्यगनृो ह्यमानुषोः ।। ३२।।

नानास्तुरतवचोः कल्पपुष्टपवृसृष्टिश्च लभयते ।

महहमैष न कुत्रावप ववष्टणोीःस्थाने प्रकिाते ।।३३।।

Every night, O greatKing, the celestial and supernatural fragrance of the gods who used to come for seeing the Lord, varieties of hymns of praise, and showers of flowers of the Kalpa tree, were available there. Such glory is not revealed anywhere in the other abodes ofLord Visnu.[32-33]

पौराणणकी प्रवृवृत्तश्च शुरुता तत्र महीपते ।

वायिो मावं् दृष्ट्वा रतयग्जदेहोऽप्यमुच्यत ।।३४।।

8. Glorious

An old event was also heard by me there, O King, that even a crow with the bird's bodywasliberated by seeingLord Madhava. [34]

नाथ्कारी पुण्यकृत्मये ज्ञानहीनोऽवप पाथथवज ।

तृषृातो रौहहणे कुर्ण्ो ैजलं पातुं ंमागतोः ।। ३५ ।।

त्मयतत्मवा कालवित्मप्राणासन्वष्टणिारूप्यमाप्तवान् ्। ३६.१ ।

Being thirsty, it hadcome todrink waterfrom the Rauhina tank; and, although it was devoid of knowledge and was not fit for holy acts, O King, yet, giving up life under the power of Death, it attained a form like that of Lord Visnu. [35-36.1]

अहमिां पुरा मूखस्जतत्मप्रिादात्तु ंिप्रतम् ्।।३६.२।।

अष्टिादिु ववद्यिु ंिषौ वा स्यान्ममापरोः ।

मरतश्च रनमलजा जाता ववष्टणोीः पश्यासम नापरम् ्।।३७।।

Previously I wasan ignorant fellow, but byHis grace, now nothing else in the eighteen branches of knowledge remains for me to know. My intellect

has become clear; I do not seeanything other than Lord Visnu. [36.2-37]

त्मवं यस्माद्ववष्टणुभततोऽसि ंितं च दृढव्रतोः ।

अतस्तवोपदिाथमजागतोऽहं तवासन्तकम् ्।।३८।।

As you are a devoteeof Lord Visṇu and areever firm inyour religious observances, I have come near you for the purpose of giving advice. [38]

नो नं् न च भूसमं ंच त्मवत्तोः ंप्राथ्यतेजडुना ।

व्यलीकमेतन्मा बुद्ध्वा तत्रस्थं श्रीरं् भज ।। ३९।।

I do not seek nowanywealth or land from you. Withoutconsidering this as false, adore LordVisṇuwho dwells there. [39]

एवमुतत्मवा तु जहिलोः ंवेषां पश्यतां तदा ।

अन्तानंज् जगामिु राजा परमववस्मयम् ्॥४०॥

अवाप्य व्याकुलमरतोः कथं मे रनवहेजहदरत ।

पुरोहहतमुवाचेदं तस्यैवाथस्जय ानें् ।।४१।।

Then, having said this,that man having matted hair immediately disappeared when all were looking on. The King was filled with great wonder, and he was anxious, thinking, "How can it be brought about for me?" He spoke the following words to the priest for achievement of that objective alone. [40-41]

॥ इन्रद्युन उवाच ॥

अमानुषसमदं वृतूतं ंशुरुत्मवेदानीममानुषात् ्।

बुद्थ्स्त्मवरयते तत्र यत्रास्तेऽर्ी गिदार्ोः ।।४२।।

Indradyumna said: "Hearing thissupernatural account from the superhuman being now, my mind hastens to the place where that Lord who is the Wielder of the Mace (Visnu)is. [42]

मम म्ाथजकजामा हह त्मवदायत्ता द्ववजोत्तम ।

अववरुद्ास्त्मवत्मप्रिादात्रत्रवगोःज ाथ्तो मया ॥४३

O most excellentBrahmin ! My righteousness,wealth and fulfilment of desires verily depend upon you and are unhindered. By your grace I have attained these three aims of human life. [43]

इदानीं चेद्ववजश्रेष्ठ त्मवमत्राथे गसमष्टयसि ।

चतुवगजस्जतु ंपूणोःज प्राप्तोः स्यात्मिांप्रतं मया ।। ४४ ।।

If at the moment you will proceed for this purpose, O Best of Brahmins, all the four objects of human life will be fully attained by me now." [44]

9. Righteousness, wealth, fulfilment of desires and Liberation

।। पुरोहहत उवाच ।।

बाढमेतत्मकररष्टयासम यथा रक्ष्यसि किवम् ्।

चमाच्जछाहदतचक्षुभयां ाक्षान्मुसततप्रदं ववभुम् ्।।४५।।

The Priest said: "Certainly I will do this, so that you will behold with the physical eyes Lord Kesava[10], the Omnipotent Lord who directly bestows Liberation. [45]

एवमत्र यरतष्टयासम तत्र ावे यथा वयम् ्।

वत्मस्यामोः ीहायाश्च क्षेत्रे ेश्रीपुरुषोत्तमे ।।४६ ।।

Now I will make efforts in this respect in order that all of us shall dwell there in the sacred place Sri Purusottama along with attendants. [46]

ाफिल्यं ककमतो राजञ्जसन्मनो जन्मनो भवेत् ्।

पुरुषं तमोः पारं ाक्षाद्रक्ष्यसि माव्म् ्।।४७।।

O King, for one who has been born (man) what can be greater fruitfulness of birth than this, that you will directly see Lord Madhava the Supreme Being who is beyond darkness ? [47]

भ्राता ववद्यापरतनामज कनीयान्मे व्रसजष्टयरत ।

दिभ्रमणीलैश्च चारैः ह तवुना ।।४८ ।।

My younger brother Vidyapati by name will proceed presently along with your spies who have experience of travelling in different countries. [48]

तत्र गत्मवा जगन्नाथं दृष्ट्वा हह थगरौ यथा ।

कंकाीविांस्थानं भूप्रदिं प्रमीय च ।। ४९ ।।

तूणं ंप्रवृवृत्तमानेता शे्रेयोऽस्माकं भववष्टयरत ।

तस्य तद्वचनं श्रुत्मवा राजा पुनरुवाच ह ।।५०॥

Going there, he will see Lord Jagannatha in the mountain. He will appropriately survey the thorny as well as habitable areas in that land and quickly bring the information, which will be to our good". Hearing those words of his, the King spoke again. [49-50]

॥ इन्नद्युन उवाच ॥

ु ब्रह्मन्मिा्य व्यवियो ववचाररतोः ।

अहं प्रथमतोऽप्येतच्त्मुवैव कृतरनश्चयोः ।। ५१ ।।

तत्र क्षेत्रे ेभगवतोः िसन्नौ् रनवियह्म् ्।

तद्गच्छतु तव भ्राता यथेष्टिं ियर्ष्टयरत ।।५२ ॥

Indradyumna said: "O holy one, excellent is the course of action you have thought of with a collected mind. Indeed, after hearing his statement, immediately I had also resolved that I should dwell in that sacred place in the proximity of the Lord. Hence let your brother proceed. He will achieve what is desired by us." [51-52]

इत्मयुतत्मवान्तोःपुरं राजा प्रववविे मुदासन्वतोः ।

पुरोहहतोऽवप तान्विान्जयथावदनुपूविजोः ।। ५३ ।।

राजाज्ञया पूजरयत्मवा प्राहहणोत्मस्वं स्वमाश्रमम् ्। ५४.१ ।

So saying, the King went into the inner apartments with joy. The priest also, after duly honouring all of them appropriately in due order as per the King's instructions, sent them to their respective houses. [53-54.1]

भ्रातरं ुमुहूते च दैवज्ञकृतरनश्चये ।।५४.२।।

प्रस्थापयामिा तदा कृतस्वस्त्मययनं द्ववजौः ।

अपिवौः प्रत्मयरयकौः पुष्टपस्यन्दनमासस्थतम् ्।।५५।।

Then he sent off his brother Vidyapati at an auspicious moment fixed by astrologers, after the Brahmins chanted benedictory hymns for him. He was seated on a chariot decorated with flowers, along with trusted spies [54.2-55].

ततोः ंप्रसस्थतो ववप्राोः ि तु ववद्यापरतद्वजवजोः ।

मनिा थचन्तयामिा मध्ये स्यन्दनमासस्थतोः ।।५६।।

O Sages, whileproceeding on thejourney,that BrahminVidyapati who was seated atthecentreof the chariot,reflected inhismind: [56]

अहो मे िफलं जन्म ुकल्या िवरजी च मे ।

रक्ष्यासम यद्भगवतो मुखपद्ममघापहम् ्।।५७॥

"Ah! My birth has become fruitful and my nighthasalsogiven rise to a very auspicious dawn since I shall see the Lord's lotus-like Face which destroys sins. [57]

श्रवणाद्यैरुपायैयं ंयतमाना अहरनिजम् ्।

पश्यसन्त यतयश्चेतोः पुण्रीके व्यवसस्थतम् ्।। ५८ ।।

तमद्य नीलसिखररृङ्गस्थं त्रबभ्रतं वपुोः ।

वपुोः ंबन्ह्मणं ाक्षारक्ष्यासम चकिणम् ्।।५९।।

The self-controlled ones after striving day and night with the means such as hearing, etc., see Him located in the lotus of their heart; but now I shall directly see that Lord holding the discus, who is on the top of the Nila Mountaintaking a Body andwho removes bondage to the body. [58-59]

शुरुरतस्मृतीहापुराणवातयैयरूजपूमास्थापरयतुं न ितयम् ्।

तच्चीरन्े रूपमदृष्टिपूवं ंदृष्ट्वा तररष्टयासम भवाबुरासिम् ्॥६० ॥

It has not been possible todeterminethe Form of the Lord by the statements of the Vedas, smrtis, epics and puraṇas; but I shall see that Form of Lord Visnu which has never been seen before, and cross the ocean of worldly existence [60].

यन्नामिंकीतनजतसस्त्रांहोः िंघोः प्रणिां स्मरतां प्रयारत ।

तमद्य ववश्वेश्वरमप्रमेयं ाक्षात्मकररष्टयासम थगरौ विन्तम् ्।।६१।।

By chantingHis Names themultitudeof the three kindsof sins of those who remember Him are destroyed; now with my own eyes I shall directly

see that Lord of the Universe who is immeasurable and is dwelling in that Mountain. [61]

यत्मपादपद्माननिुंहहतस्य पदेपदे दुुःखमुपासजतजस्य ।

तमोः प्रकाण्प्रिभवं कदाथचन्नात्ममाथश्रतं कमसजभरेरत निाम् ॥६२॥

आराध्य ीक्ष्मं स्वगुहुारनविां यं पञ्चकोषावृतृमात्ममिंस्थम् ।

वेदांतगीराह न चावप वेद वन्दे स्वववद्यैकरनवेद्यमाद्यम् ॥६३॥

For one who does not seek the Lord's lotus-like feet, there is sorrow earned at every step; and the darkness of ignorance which has taken shelter in his heart and spreads its branches, is not destroyed by actions. Propitiating Him as the Subtle Principle dwelling inside one's own heart, the Vedantic statement describes Him as covered by the five sheaths 12 and present inside one's self, yet it cannot know Him; I respectfully salute that Primeval Being who can be known by Self-knowledge alone. [62-63]

ब्रह्माण्मिालाकसलतानुरोमं ीहस्रमूद्जांरिदिं पुराणम् ।

रनोःश्वािवातोसत्मथतवेदरासिं ंीवप्रजपञ्चैमहं प्रपद्ये ॥६४॥

11. Sins through action, speech and thought 12. Sheaths made of food, vital air, mind, intellect & bliss Series of universes are attached to every hair of His Body; He has
thousands of heads, feet and eyes and is Ancient. The multitude of Vedas has arisen from the air of His breath. He is the Lord of all phenomena; I take refuge in Him. [64]

यन्माययया रनसमतजकिूमेतत्मिृसृष्टिक्षयस्थानववलासि रूपम् ।

रनरूवपतारोवपतहेयरूपस्वरूपहीनं प्रणवस्वरूपम् ॥६५॥

रतयतजतृषिाासन्तरनसमत्ततोऽवप यदृच्छया यत्मिवव् ंप्रयातोः ।

देहेन तेनैव ीरूपमुसततमवाप तं दृसष्टिपथं कररष्टये ॥६६॥

By His Illusive Power this enigma which has the form of the appearance of creation, destruction and continuance has been brought about. When considered properly, He is without the superimposed form which is to be

rejected as not being His own real form; His own form is Om. The crow went into His proximity just by chance for quenching its thirst, and by that same body itself it attained Liberation, getting the form of the Lord; I shall get Him within the path of my sight. [65-66]

अहो अहो मे खलु भाग्यिंी यित्मकोहिजन्मासजतजपुण्य एकोः ।

मिुसत्मथतो मे खलु चमदृजग्भयां ववलोकरयष्टये जगदाहदकन्दम् ॥६७

Ah! Wonderful ! It is indeed the indication of my good fortune that my religious merits earned in a crore of births have arisen all at once: I shall surely behold with my physical eyes the Lord who is the Primal Cause of the world." [67]

इत्मथं ंथचन्तयसन्वप्रोः प्रहृष्टिनान्तरात्ममना ।

अतीतं बहुमध्वानं नाबुध्यरथवेगतोः ॥६८॥

Reflecting thus the Brahmin's heart was extremely delighted and he did not know that a lot of distance had been covered because of the speed of the chariot. [68]

हदनमध्ये व्यरतिांते लस्बते बहुविारे ।

वत्ममन्जयदृश्यताग्रे तु दिो भुवनमण्निोः ।। ६९ ।।

ओड्रिंज्ञस्तु भो ववप्राोः क्षक्षरतमण्लिपावनोः ।

इत्मथं पश्यन्वनान्तारन थगररदुगुांश्च मागगजान् ।

यिोस्जतमनवेलायां महानद्यास्तिेऽभवत् ।।७०।।

After passing many days, one day in the afternoon he saw on the way the country called "Odra" which, O Sages, is like an ornament to the world, sanctifying the entire earth. Thus seeing the forest regions, mountains and forts which came on the way, at the time of sunset he came to the bank of the river Mahanadi. [69-70]

अवरुह्य रथाद्धवप्रोः कृत्मवा चासह्मकमादृतोः ।

उपास्य पसश्चमां िन्ध्यां दध्यौ ि मुदिनम् ।।७१।।

Alighting from the chariot, the Brahmin carefully performed his daily rituals. After doing his evening worship he meditated on Lord Visnu [71]

रथपृषूटठे सस्थतो रात्रत्रं ंगमरयत्मवा त्मवरासन्वतोः ।

महानदीं ्मुत्तीय जप्रातोः कृत्मयं ्माप्य ्ोः ।।७२।।

थचन्तयन्नेव गोववन्दं प्रतस्थे रथमासस्थतोः ।

पश्यन्भगवतो मागं ंश्रोत्रत्रयाणां हह यज्वनाम् ्।।७३॥

वसह्नवचसजस्वनां ववप्रा ग्रामान्पूगैरैलंकृतान् ्।

ववलंर्घयैकाम्रकवनं यावदायारत ् द्ववजोः ।।७४।।

खिचिगदापद्माररणो ददृे ैजनान् ्।

जन्मान्तररतमात्ममानं बुबुे हदव्यरूवपणम् ्।।७५।।

Having spent the night on the chariot itself, he quickly crossed the river Mahanadi and finished his morning rituals. Only remembering Lord Visṇu he mounted the chariot and proceeded. O Sages, he was looking at the way leading to the Lord, and crossed villages of men learned in the Vedas, performing sacrifices, and having the brilliance of fire. These villages were adorned with betel-nut trees. When the Brahmin came to Ekamra grove[13], he saw the people there as holding the conch, discus, mace and lotus. He felt that he himself had a new life with a celestial form. [72-75]

अवरुह्य रथात्तूणूं ंिाष्टाङ्गं ंप्रणणपत्मय च ।

हषाशुरुजपूणनजयनो नान्यसत्मकंथचदपश्यत ॥७६॥

केवलं मनिा ववष्टणुं पश्यन्बाह्ये च भो द्ववजाोः १७७.१ ।

He promptly alighted from the chariot and prostrated, touching the ground with his eight limbs. His eyes were full of tears of joy. O Sages, he was seeing only Lord Visnu, in mind as well as outside: he did not see anything else whatsoever. [76-77.1]

एवं व्रजन्यदा ववप्रो ध्यायन्पश्यन्स्तुवन्हररम् ्।।७७.२।।

अपश्यत्मकाननाकीणं ंकल्पन्यग्रोभूवषतम् ्।

नीलाचलं सलखन्तं खं पश्यतां पापनिानम् ॥७८॥

अत्मयद्भुतं रनविरतं ंिाक्षात्तनुभृतो हरेीः ।७९.१ ।

When he thus proceeded,contemplating,seeingandpraying to Lord Visṇu, he saw Nilachala overspread with forests, adorned with the Kalpa Banyan tree, and sky-

13. Present Bhubaneswar

scraping, which destroys the sins of those who see it. That was the very wonderful Abode of Lord Vişnu Himself who was present assuming a Body. (71.2-79.1]

उपत्मयकायामारूढोः िमन्तान्मागयजन्द्धवजोः ॥७९.२॥

मागं ंन लेभे ववप्रोऽर्ी मुकुन्दालोकनोत्मिकोः ।

अिुप्यत ततो भूमौ किानास्तीय जवाग्यतोः ॥ ८० ॥

Riding on the chariot the Brahminmoved on all sides atthe foot of the mountain, but could not get the way. The Brahmin was eager to see Lord Visṇu; he then spread the Kusa grass on the ground, became silent and lay down. [79.2-80]

दिनेज तस्य देवस्य तमेव िरणं ययौ ।८१.१ ।

For the purposeofseeingtheLord,hetookrefugeinHimalone [81.1].

ततोः िुश्राव वचनं थगरेीः पश्चादमानुषम् ॥८१.२ ॥

भगवद्भसततववषयं िंलापं कुवतजां समथोः ।

ततो ववद्यापरतदृष्टजोऽनिुरंस्तं जगाम वै ॥८२॥

Then from behind the mountainhe heardthesuperhuman voice of some beings discussing with one another on subjects relating to devotion to the Lord. At this Vidyapati was happy, and following it, just went ahead [81.2-82].

ददि जिबरागारैवेसष्टितं पररतो द्धवजोः ।

क्षेत्रस्य दीपिंस्थानं ख्यातं िबरदीपकम् ॥८३॥

O Sages, he saw the lamp-point of the sacred place, known as Sabaradipaka. It was surrounded on all sides by the houses of Sabaras [83].

तत्र गत्मवा ैनैववप्रजोः प्रववश्य ववनयासन्वतोः ।

ददि जववष्टणुभततांस्ताञ्छंखचिगदाऱान् ॥८४ ।।

Reaching there slowly, and entering with humility, the Brahmin saw those devotees of Lord Visṇu who were holding the conch, discus and mace [84].

प्रण्य सिरि ववप्रस्तस्थौ बद्ांजसलस्तदा ।

ततो ववश्वाविुनामज ैबरोः पसलतांगकोः ।। ८५ ।।

अविाय हरैोः पूजां पूजिोषैोपिोसभतोः ।

प्रिाप्तो थगररमध्यात्तु ुतसस्मन्नेव क्षणे द्ववजाोः ।।८६।।

After bowing his head, the Brahmin stood with palms joined reverentially. Then, O Sages, at that very moment a Sabara with an aged body, Visvavasu by name, arrived there from the centre of the mountain, after finishing the worship of Lord Visṇu. He was shining with the residual articles of worship. [85-86]

आलोतय तं द्ववजो हषमुजपयातो व्यथचन्तयत् ।

एष प्राप्तो हरैोः स्थानाच्रान्तो रनमाल्जयभूवषतोः ।।८७।।

वैष्टणवाग्र्य इतो वातां ववष्टणोैोः प्राप्स्यासम दुलुभजाम् ।

थचन्तयन्नेवं ववप्रोऽर्ी ैबरेणासभभावषतोः ।। ८८ ।।

Seeing him, the Brahmin was greatly pleased and thought: “He has come from the Abode of Lord Visnu. He is fatigued, is adorned with Nirmalya (the remains of the offering to the Lord), and is the foremost of the devotees of Lord Visṇu. From him I shall obtain the information about Lord Visṇu which is difficult to get." The Brahmin was thinking thus, when he was addressed by the Sabara himself. [87-88]

।। ैबर उवाच ।।

कुतोः ि◌ागतो ववप्र काननान्तं ि◌ुदुसुतरम् ◌्।

क्षुत्तृसृभररतश्रान्तश्च ि◌ुखमत्रास्यतां थचरम् ◌्।।८९।।

The Sabara said: "O Brahmin, whence have you come into this forest region which is very difficult to cross? You are very much exhausted with hunger and thirst; stay here comfortably for any lengthof time.” [89].

पाद्यमिानमर्घयं ◌ंच दत्त्वा ववश्वाविुद्वजवजम् ◌्।

उवाच प्रश्रयथगरा प्रस्तुतं प्ररतपादयन् ◌्।।९०।।

फलौः पाकेन वा ववप्र प्राणयात्रा भवेत्तव

यत्तुभुयं रोचते तद्वै दीयतेऽत्र मया द्ववज ।।९१।।

Offering water forwashing feet, seat and otherarticles of respectful reception, Viswavasu spoke to the Brahmin with words of humility, explaining the things placed before him: “O Brahmin, how is your life sustained, is it by fruits or by cooked food? Whatever pleases you, O Brahmin, that indeed will be offered by me now. [90-91]

भाग्यं ममाद्य भगवञ्जीववतं ि◌फलं च मे ।

प्राप्तोऽसि मद्गृहं ववप्र ि◌ाक्षाद्ववष्टणुररवापरोः ।।१२।।

O noble one, it is my good fortune today, andmy life has become successful as you have arrived in my house, O Brahmin, like another Lord Visnu Himself." [92]

इरत ब्रुवाणं ◌ंि◌बरं प्रोवाच द्ववजपुंगवोः ।

न मे फलैन जपाकेन कायं ◌ंवैष्टणवपुंगव ।। ९३ ।।

To the Sabarawho wassayingthus,that eminent Brahmin replied: "O best of the devotees of Lord Visṇu, I have no need of fruits nor of cooked food. [93]

यदथमजागतो दूरूात्मिो् तत्मिफलं कुरु ।

इन्नद्युनस्य नृपृतेरवसन्तपुरवासिनोः ।।९४।।

पुरोहहतोऽहं ि◌ंप्राप्तो ववष्टणोदजिनजलालिोः । ९५.१ ।

O noble one, fulfil the object with which I have come from far. King Indradyumna lives in the city of Avanti. I am his priest who have come here with adesire to see Lord Visnu [94-95.1].

राज्ञागे्रे तैथथकजानां हह ि◌माजाविरे शुरुतम् ◌्।। ९५.२।।

तीथक्षेत्रप्रिंगेन केनथचत्मप्रस्तुतं तदा ।

यथा रनवेहदतं क्षेत्रं ◌ंराजागे्रे जहिलेन वै ।।९६।।

आनुपूव्याच्जच तत्मिवं ◌ंकथयामिा ि◌ द्ववजोः । ९७. १ ।

The King had first heard about it inthe assemblyof pilgrims when it was indicated by somebody in connection with the places of pilgrimage and sacred places. "As this sacred place was mentioned before the King by the person having matted hair, the Brahmin spoke about all that in due order, and said : [95.2-97.1]

एतदथमजहं ि◌ो् राज्ञा चोत्मकसण्ठतेन वै ।। ९७.२।।

पे्रेवषतोऽहं हररं ◌ंरष्टिमत्रस्थं नीलमाव्म् ◌्।

दृष्ट्वा यावन्नरपतेवात्तंज ◌ंनेष्टयासम ि◌ोऽप्यहम् ◌्।।९८।।

रनराहारो ि◌ुवं ि◌ो् तन्मां ववष्टणुं प्रदियज । । ९९।।

“Hence, for this purpose,Onoble one, the anxious King has sent me, to see Lord Visṇu who is present here. Until I take the message for the King after seeing Lord Nilamadhava, O noble one, I will certainly remain without food. Therefore show meLord Visnu." [97.2-99]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ि◌ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ै◌ पुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

इन्रद्युनपुरोहहतस्य नीलमाव्दिनजाथागजमनवणनंज नाम ि◌प्तमोऽध्यायोः ।। ७।।

Thus endsthe Seventh ChapteroftheDialoguebetween Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in

Part Two relating to Lord Visṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of coming of the Priest of Indradyumna for seeing Lord Nilamadhava."

अष्टिमोऽध्यायोः

Eighth Chapter

VidyapatiSeesthe LordandReturns

|| जैसैमरनरुवाच ॥

इत्मयुततस्तेन ववपे्रेण ि◌बरसश्चन्तयाकुलोः ।

अस्माकमुपजीव्योऽगिं रहस्यस्थो जनादजनोः ।। १ ।।

Jaimini said: Thus toldbythe Brahmin, theSabarawas perturbed, and thought: "Our life is dependent upon this Lord Janardana' who has been hitherto remaining in secrecy. [1]

उपसस्थतं नो दुदैुवं येन स्यात्मिावलजौककोः ।

न दियजासम चेद्ववप्रं ि◌ापं मेऽगिं प्रदास्यरत ॥२॥

Now our misfortune has come becauseofwhich He willbecome known to all. If I do not show the Lord to the Brahmin, he will inflict a curse on me. [2]

विषां ब्राह्मणो मान्यो वविषेादरतथथस्त्मवयम् ◌्।

यसस्मसन्वफलकामे तु द्वौ लोकौ ववफलौ मम ॥३॥

A Brahmin is to berespectedby all, andmore so,because here he is a guest. If his wish goes unfulfilled, for me both the worlds (this and the next) will become useless." [3]

एवं ववचारयसन्वश्वाविोः ि◌बरपुंगवोः ।

जनप्रवादं ि◌स्मार पुराणं ि◌बरालये ।।४।।

Thinking thus, that bestSabaraVisvavasu recollected the old popular belief prevalent in theabodeofSabaras:[4]

असस्मन्नन्तहहतेज देवे भूयन्तलीनमावे् ।

इन्रद्युनो नरपरतोः ि◌तुल्यपरिामोः ।।५।।

मनुष्टयवपुषा यो वै ब्रह्मलोकं व्रजेदवप ।

ि◌डसस्मन्प्रजासभरागत्मय वासजमि्तेन च ॥ ६ ॥

इष्ट्वा दारुमयं ववष्टणुं चतुद्जा स्थापरयष्टयरत ।७.१ ।

"When this Lord Nila Madhava becomes invisible and remains hidden inside the earth, King Indradyumna who is equal to Lord Indra in prowess and will even go to Brahmaloka (world of Brahma) indeed with the human body itself, will come here with his subjects. After offering worship through a hundred horse-sacrifices, he will install Lord Visnu in fourfold wooden form. [5-7.1]

अस्य चेद्भाग्यमुत्मपन्नं ब्राह्मणस्यारतथेभृिजम् ◌्।।७.२।।

अन्ताज्नं भगवतोः ि◌सन्न्ानमथो भवेत् ◌्।

तदेनं दिरजयष्टयासम नीलेन्नमणणमच्युतम् ◌्॥८॥

If the good fortuneof this Brahminwho is the guest has arisen strongly, there will be disappearance of the Lord and then His manifestation.

Therefore I shallshow him Lord Acyuta 2who is ofblue sapphire. [7.2-8]

न पौरुषेयं कस्यावप कतव्जये दैवरनसमतेज ।

इत्मथं ववचाय जमनिा ि◌बरश्च पुनोः पुनोः ।।९।।

उवाच ववप्रं ◌ंपुरतो ध्यायन्तं ववष्टणुमव्ययम् ◌्।।१०।।

When the taskhasbeendecidedby divinewill,humaneffort of anyone is of no avail." Reflecting thus mentally

2. Visnu

again and again, the Sabara spoke to the Brahmin who was contemplating

on Lord Visṇu the Immutable One, in frontofhim. [9-10]

।। ि◌बर उवाच ॥

अस्मासभोः पूवतजोऽप्येष उदन्तोः श्रुतु एव हह ।

इन्रद्युनो नरपरतरत्र विां कररष्टयरत ।।११।।

The Sabara said:Wehavealsopreviouslyheardthissaying that King Indradyumna would dwell here. [11]

ततोऽवप भाग्यवांस्त्मवं हह यदगे्रे नीलमाव्म् ्।

चक्षुषा पश्यै ब्रह्मन्नेहह यामो ह्यथ्त्मयकाम् ्।।१२।।

O Brahmin, you are indeed more fortunate thanhe, foryou will behold Lord Nilamadhava in front of you with your own eyes. Come, we shall go to the upper part of themountain. [12]

इत्मयुतत्मवा तं करे तूमूवा वत्ममनजा गहनं ययौ ।

उपयुपजयुपजारुह्य सिलाववषमवत्ममरजन ।।१३।।

एकैकनरगये् च कंकिाथचतदुगुमेज ।

तमोः प्राये पथथ गतं बोध्न्वचिा द्ववजम् ्।।१४।।

So saying, taking him by the hand, the Sabara proceeded along the path leading to the thicket. They ascended higher and higher along the path which was rugged due to stones and where at a time only one man could go. It was also difficult to negotiate being thorny. The way was almost dark and he was orally guiding theBrahmin [13-14].

मुहूताभजयां रौहहणस्य कुण्स्यिाववितां तिे ।

तं दृष्ट्वा ोऽब्रवीद्ववप्रं कुण्मितद्ववजोत्तम ।।१५।।

रौहहणाख्यं महत्तीथं ंकारणं वपजाथिाम् ्।

अत्र स्नात्मवा नरो यारत वैकुण्ठभवनं द्ववज ।।१६।।

In a couple of muhurtas3 they arrived at the bank of Rauhina tank. Seeing that tank he spoke to the Brahmin: "O best of Brahmins, this tank called Rauhina is a great holy place and is the origin of all waters. Bathing here, O Brahmin, mangoes to Lord Visnu's Abode. [15-16]

एतस्य पूवभजागेऽर्ी किल्पच्छायावो महान् ्।

छायां यस्य िमि्य ब्रह्महत्मयां व्यपोहरत ।।१७।।

On its eastern side isthis great shady KalpaBanyantree, stepping into whose shade one destroys even the sin of killing a Brahmin. [17]

एतयोरन्तरे ब्रह्मसन्नकुञ्जाभयन्तरे सस्थतम् ्।

पश्य ाक्षाज्जगन्नाथं वेदान्तप्ररतपाहदतम् ्।।१८।।

O Brahmin, in between the two,andpresentinside thebower, see Lord Jagannatha, the Lord of the world Himself, who has been established by the Upanisads. [18]

दृष्ट्वा जहीहह ंकलं वववव् ंपापिंचयम् ्।।

इत ऊध्वं ंन ोचस्व परततो भविागरे ।।१९।।

See Him and destroy all youraccumulateddiversesins,and though fallen in the ocean ofworldly existence,donotgrievehenceforward." [19]

।। जैसैमरनरुवाच ।।

ि तु कुर्ण्ो ैद्धवजोः स्नात्मवा ंप्रहृष्टिमनाोः ुीोः ।

दूरूात्मप्रणय् सिरि मनि वचि हररम् ्।।२०।।

तुष्टिाव चैकाग्रमना हषगजरदया थगरा ।। २१ ।।

3. One Muhūrtais 48 minutes Jaimini continued: Then the Brahmin bathed in that tank and was
extremely delighted at heart. That wise one bowed his head to Lord Visṇu from a distance, and prayed mentally as also through words, with a one-pointed mind in a voice faltering with joy. [20-21]

।। ववद्यापरतरुवाच ॥

प्रा्नपुरुषातीत ंवव्जयावपन्परात्मपर ।

चराचरपरीणाम परमाथ जनमोऽस्तु ते ।। २२।।

Vidyapati said: "Salutations to Thee, O Lord who transcendest Pradhana 4 and Purusa, O Lord who art all- pervading, O Lord who art Higher than the highest, O Supreme Truth! O Lord from whom the world with the moving and the non-moving things has evolved ! [22]

शुरुरतस्मृरृतपुराणेरतर्हिांप्ररतपाहदतौोः ।

कमसजभस्त्मवं ि◌माराध्य एक एव जगत्मपते ।।२३॥

O Lord of theworld, Thouartthe only oneobjectof propitiation by the actions prescribedby theVedas, smrtis, puranasand epics. [23]

त्मवत्त एतज्जगत्मिवं ◌ंि◌ृषूटौ ि◌ंपद्यते ववभो ।

त्मवदा्रसमदं देव त्मवययैव पररपाल्यते ।।२४।।

O Omnipresent Lord, at the time of Creation allthisworld arises from Thee; it is supported by Thee, O Lord, and it is sustained by Thee alone. [24]

कल्पान्ते ि◌ंहृतं ि◌वं ◌ंत्मवत्मकुक्षौ ि◌ावकिाकम् ◌्।

ुखि ◌ंविरत ि◌वात्मजमन्नन्तयासजमन्नमोऽस्तु ते ।।२५।।

4. Unevolved Nature 5. Soul or Spirit At the end of the world-cycle everything is dissolved leisurely and remains
comfortably in Thy abdomen. Salutations to Thee, O Self of all, O Indweller ! [25]

नमस्ते देवदेवाय त्रयीरूपाय ते नमोः ।

चन्रियाहजदरूपेण जगद्धियते ि◌दा ।।२६।।

O Lord of gods,salutations to Thee. Salutations unto Thee whose forms are the three Vedas". The world is ever illumined by Thee in the form of the moon, the sunand the like. [26]

वितजीथमजयी गङ्गा यस्य पादाधजिंगमात् ◌्।

पुनारत ि◌कलाल्लोकांस्तस्मै पावयते नमोः ।।२७।।

Salutations to the Lord who is the Sanctifier,byassociation with whose lotus-like feet the river Ganga has been containing all the sacred bathing places and sanctifies all the worlds. [27]

हवींवष मन्त्रपूतारन ि◌्यग्दत्तारन वसह्नषु ।

पररणामकृते तुभयं जगज्जीवयते नमोः ।।२८।।

When oblations sanctified by Vedic mantras are properly offered in the sacrificial fires, Thou grantest the result; salutations to Thee who art the Sustainer of the world. [28]

यदंमिुपजीवसन्त जगन्त्मयानन्दरूवपणोः ।

विकजल्मषहीनाय तस्मै ब्रह्मात्ममने नमोः ।।२९।।

He whose Form is bliss and by a portion whereof beings thrive and move, salutations to Him who is pure Brahman, free from all impurity. [29]

6. Rk, Sama and Yajus

रनमलजाय स्वरूपाय ुिभरूपाय मारयने ।

ंविजङ्गववहीनाय नमस्ते ववश्वाक्षक्षणे ।। ३०॥

Thou art the Pure, Thou art established in Thy nature, and Thy Form is auspicious; Thou art the Lord ofMaya and art free from all attachments: salutations to Thee who artthe Witness of the universe. [30]

बहुपादाक्षीषास्ततयबाहवेसवक्तजष्णवे ।

विजीवस्वरूपाय नमस्ते ंवरूजवपणे ।। ३१॥

Thou hast many feet, eyes, hands, mouths and arms; Thou art all-conquering; Thou art the essential nature of all beings, and all is Thy Form; salutations unto Thee. [31]

नमस्ते कमलाकान्त नमस्ते कमलिान ।

नमोः कमलपत्राक्ष त्राहह मां पुरुषोत्तम ।।३२।।

Salutations, O Lord of Goddess Laksmi ! Salutations, O Lord who art seated on the lotus ! Salutations, O Lord with eyes like lotus-petal! O Purusottama (Supreme Being), protect me. [32]

ओरिंगिरिपररभ्रमेण रनपीड्यमानं खलु रोगिोकैोः ।

मामुद्रास्माद्भवदुोःखजातात्मपादाधजयोस्ते ंरणं प्रपन्नम् ्।।३३।। ०

I am very much afflicted indeed by hosts of diseases and sorrow because of wandering in this valueless world. I have come for refuge in Thy lotus-

like Feet: save me from this multitude of sufferings arising from worldly existence." [33]

॥ जैसैमरनरुवाच ॥

इरत स्तुत्मवा ुिरिानं देवं प्रणवरूवपणम् ्।

प्रणतोः प्रणवं मन्त्रं ंजजाप पुरतो हरोेः ।। ३४।।

Jaimini said: Having prayed to the Lord of the gods, to the Lord whose form is Om, he bowed down and repeated the mantra' 'Om' in front of Lord Hari (Visnu). [34]

जपान्ते ान्तमनिं कृताञ्जसलमुपसस्थतम् ्।

मन्यमानं कृताथं ंस्वं प्रोवाच बरो द्ववजम् ्।। ३५ ।।

At the end of repetition of the mantra his mind became tranquil, and he remained with palms joined reverentially. He was thinking of himself as having accomplished his purpose, when the Sabara spoke to the Brahmin with humility. [35]

।। ववश्वाविुरुवाच ।।

कृताथस्जत्मवं प्रभुं दृष्ट्वा ांप्रतं द्ववजपुंगव ।

हदनान्तोऽभूद्गृहं यावोः क्षुथ्तोऽसि श्रमासन्वतोः ।। ३६ ।।

Visvavasu said: O best of Brahmins! You have attained your objective by seeing the Lord now. Day-time has ended; let us go home. You are hungry and also fatigued. [36]

वािोऽप्यरण्ये हहंस्ंराणां नास्माकमुथचता सस्थरतोः ।

यावद्भानोभासजन्त भिास्तावद्यामो रनजालयम् ्।।३७।।

Moreover, beasts of prey live in the forest: our staying here is not proper. When sunlight is still shining we should get back to our house. [37]

इत्मयुतत्मवा ब्राह्मणं पाणौ गृह्लीत्मवा बरोः पुनोः ।

आजगाम द्ववजशे्रेष्ठाोः स्वाश्रमं त्मवरयासन्वतोः ।। ३८।।

(Jaimini said:) O Best Sages, having said so, the Sabara held the hand of the Brahmin again and promptly came to his house. [38]

7. Sacred formula

ब्राह्मणोऽवप जगन्नाथं ध्यायन्नानन्दिागरम् ◌्।

क्षुत्तृषाश्रमजातारन दु◌ुःखारन बुबु◌ुे न हह ।। ३९ ।।

And the Brahmin, too, contemplating on Lord Jagannatha who is the ocean of Bliss, did not feel the pains caused by hunger, thirst and fatigue. [39]

सिलाववषममागेऽवप कण्कोित्मकरदुगुमेज ।

व्रजन्न दु◌ुःखं ◌ंलेभेऽर्ी ◌िरीरानास्थया मुदा ।।४०।

Being delighted, and because of lack of concern for the body, he did not get any pain while walking even on the path which was uneven with stones and was impassable due to sprawling thorns. [40]

एवं व्रजन्तौ तौ ववप्रिबरौ ◌िबरालयम् ◌्।

ग◌ियाह्ने तमनुप्राप्तौ वैष्टणवाग्र्यौ तु भो द्ववजाोः ।।४१।।

Thus walking, O Sages, the Brahmin and the Sabara, the two foremost devotees of Lord Visṇu, by evening arrived at the house of the Sabara. [41]

तत्रारतथथमनुप्राप्तं ब्राह्मणं ◌िबरोत्तमोः ।

भक्ष्यभोज्यवव्नैश्च ववववव्◌ौः ◌िमपूजयत् ◌्।।४२॥

There, the best of Sabaras greatly honoured the Brahmin who had arrived as his guest, by arranging varieties of different kinds of food. [42]

ततोऽसभतृपूतस्तद्दत्तैरुपचारैनृपजोथचतौः ।

ववस्मयं परमं लेभे ◌िबरस्य ◌ुिदुलुभैजोः ।।४३।।

Thereupon he was fully pleased with the articles of honour offered by the Sabara which were befitting for a King, and he was greatly amazed as ordinarily these would be very difficult for a Sabara to get. [43]

बिरोऽयं रनविरत ववषमे काननान्तरे ।

आरण्यकैवतजमजानोः कथमस्य गृहान्तरे ।।४४।।

राजाहजभक्ष्यभोज्यारन ुलभान्यद्भुतं महत् ।।४५.१ ।

He thought:"This Sabara lives in a difficult forest regionand moves with the forest-dwellers. How in his house are easily available the different kinds of eatables appropriate for a King ? This is a great wonder." [44-45.1].

इरत ववस्मयमापन्नं ब्राह्मणं िबरस्तदा ।।४५.२।।

प्रोवाच सस्नग्ग्विा ववनयावनतो भृिम् ।।४६।।

To the Brahminwhowasthusastonished,theSabaraspoke with soft words, greatlybentwithhumility.[45.2-46]

।। िबर उवाच ।।

भो ववप्र श्रमहीनोऽसि कसच्चत्मक्षुत्तृड्विसजतजोः ।

आरण्यकानां भवने नागराणां कुतोः ुखम् ।।४७।।

The Sabara said: "O Brahmin,are you freefrom fatigue, and are your hunger and thirst gone? How can there be comfort for the city-dwellers in the house of the forest inhabitants? [47]

अज्ञाता नागरी वृवृत्तोः िबरैस्तु ववविेतोः ।

राजोपजीववनां शे्रेष्ठौ राजामात्मयपुरोहहतौ ।।४८।।

The urban way oflivingis particularlyunknownto the Sabaras. The minister and the priest are the most important among the subjects of a king. [48]

तयो राजिमोः पूज्योः पुरोो्ोः ािस्त्रिमतोः ।

इन्नद्युनो नरपरतः ािवभजौमोः प्रतापवान् ।।४९।।

Of them the priest is to behonoured like theking himself: this is the view of the scriptures. King Indradyumna is an emperor and is powerful. [49]

त्मवरय तुष्टि ि ंतुष्टो ुवं ववप्र भववष्टयरत ।

इत्मयुततवत्मयरण्यस्थे ि तु प्रीततरो द्ववजोः ।

उवाच िबरं प्रीत्मया ववनयाद्भुतवाहदनम् ।।५० ।।

When you are satisfied,O Brahmin, he will be definitelywell pleased." As the forest inhabitant said so, the Brahmin was pleased still more and spoke with joy to the Sabara who was talking about wonderful things with humility. [50]

॥ ववद्यापरतरुवाच ॥

ग्रिमदुपुचाराय हृतान्येतारन यारन ते ।

वस्तून्यमानुषाणीह यान्यदृष्टिारन राजसभोः ।। ५१ ।।

Vidyapati said: O nobleone ! Thearticleswhich had been brought by you for my service are superhuman and are unseen in this world even by kings [51]

थचत्रमेतद्हृदव्यवस्तिुंचयोः िबरालये ।

एतज्ज्ञातुं कौतुकं मे ोे ंवतेज् महत् ।। ५२॥

Collection of celestial articlesin the houseof a Sabaraisagreat wonder.

O noble one, mygreat curiosity to knowabout thisisincreasing [52].

॥ िबर उवाच ॥

एतत्मप्रकासितुं ववप्र मरतनोत्मिहते मम ।

तथावप ते द्ववजशे्रेष्ठारतथथभतत्मया वदाम्यहम् ।।५३।।

The Sabara said: "O Brahmin, my minddoes not feelencouraged to disclose this. Even then, O excellent Brahmin, on account of regard for you as a guest, I am telling you. [53]

ग्रिदियो देवगणाोः िमायान्त्मयन्वहं द्ववज ।

हदव्योपचारानादाय पूजूनाय जगत्मपतोः ।।५४।।

Lord Indra and hosts of other gods, O Brahmin, everyday come here bringing celestial articles for the worship of the Lord of the world. [54]

पूजरयत्मवा जगन्नाथं स्तुत्मवा नत्मवा च भसततततोः ।

गीतवाहदत्रनृत्मयैश्च ितोष्टय पुरुषोत्तमम् ।।५५।।

पुनोः प्रयासन्त ितं त्रत्रहदवं ुरित्तमोः । ५६.१।

After worshipping Lord Jagannatha, praying and bowing with devotion, and pleasing Purusottama (the Supreme Being) through song, music and dance, the excellent gods again go back to heaven regularly. [55-56.1]

हदव्यान्येतारन वस्तूरन रनमाल्जयारन जगत्मपतोः ।।५६.२।।

दत्तारन तुभयं ववदुषेु कथं ववस्मयते भवान् । ५७.१।

These articles are divine and are Nirmalyas, the remains of offerings to the Lord of the world. These were offered to you who are wise; why are you surprised? [56.2-57.1]

ववष्टणोरनमजाल्यभोगेन क्षीणरोगजरा वयम् ।।५७.२।।

पुित्रबान्व्ोः ेवे रनविामोऽयुतायुषोः । ५८.१ ।

By the partaking of the Nirmalya of Lord Viṣṇu we all have become free from disease and old age, have been endowed with children and relations, and live unbounded spans of life. [57.2-58.1]

ववष्टणुरनमाल्जयभोगेन क्षीयते पापिंहरतोः ।। ५८.२ ।।

न तसच्चत्रं ंद्ववजश्रेष्ठ येन स्यान्मुसततभाजनम् । ५९.१ ।

By the partaking of the Nirmalya of Lord Visṇu, the multitude of sins are destroyed. That is not surprising, O best of Brahmins, since by this there would be even entitlement to Liberation." [58.2-59.1]

शुरुत्मवैतद्दुलुभंज कम जब्राह्मणो रोमहषणजोः ।। ५९.२ ।।

आनन्दाशुरुववलुप्ताक्षोः स्वं कृताथमजमन्यत ।६०.१।

Hearing about this extraordinary act the hair on the Brahmin's body bristled and his eyes became suffused with tears of joy; he considered himself fortunate. [59.2-60.1]

अहो ि◌बरजन्मिौ पश्यत्मयव्ययमीश्वरम् ◌्।। ६०.२।।

तदुसुच्छष्टिं हदव्यभोगमुपभुंतते हदवारनिम् ◌्। ६१.१

He thought : “Ah ! He is born in the Sabara tribe, yet he sees the Immutable Lord, and partakes of the Lord's leavings of the celestial offerings day and night. [60.2-61.1]

नान्योऽस्य ि◌दृो लोके पृथृथव्यां ि◌चराचरे ।।६१.२।।

यादृो ववष्टणुभततोऽयं ि◌बरो नीलपवतेज ।

ककं गत्मवा स्वगृहे मेऽद्य कुिबेनाऽुखिात्ममना ।।६२।।

The type of devotee of Lord Visṇu that this Sabara of the Nila Mountain is, there is none else like him on the earth, in the world of the moving and the non-moving things. What use have I in going back to my own house, or of the family which is of the nature of sorrow ? [61.2-62]

अनेन ि◌ख्यं रनष्टपाद्य स्थास्याम्त्र वनान्तरे । ६३.१ ।

Making friendship with him I shall remain here in this forest area." [63.1]

थचन्तरयत्मवा थचरं ववप्रोः श्रीकृष्टणिाततमानिोः ।।६३.२।।

पुनोः प्रोवाच ि◌बरं मरय ते चेदनुग्रहोः ।

गि्ि◌ख्यं त्मवया कायसजमरत मे रनश्चयो महान् ◌्।।६४।।

The Brahmin's mind had got fixed upon Lord Sri Kṛṣṇas[8]. He reflected for a long time and spoke to the Sabara

8. Visnu

again: “If you have kindness for me, O noble one, I should make friendship with you; this is my great resolve. [63.2-64]

ककं गत्मवा ि◌वया राज्ञोः परत्रिुखहेतुना ।

अत्र सस्थत्मवा त्मवया ि◌ामुज्पास्य मुदिनम् ◌्।।६५।।

यथा पुनदेहबन्ो् यरतष्टये न भवेन्मम ।६६.१ ।
Of what avail is going away fromhere and doing service to the King, which would be only the cause of sorrow in the next world? Remaining here along with you and worshipping Lord Madhusudana', I shall make endeavour so that for me there will not be the bondage of body again. [65-66.1]

ाु सिमत्र त्मवया ि् ंभाग्यान्मे िंगमोऽभवत् ्।।६६.२।।

दुसुतारं भविंारि तररष्टये त्मवत्मप्रिादतोः ।६७.१।

Rightly, O friend, by mygood fortunethere couldbe contactwith you; by your kindness I shall get over the ocean of worldly existence which is difficult to cross. [66.2-67.1]

रिमेतत्मप्रिंसिन्त िंिारे भविागरे ।।६७.२।।

यद्वैष्टणवेन समत्रत्मवं दुोःखिंारिपारदम् ्।६८.१।

In this world of transmigration and the ocean ofworldly existence, friendship with a devotee of Lord Visṇu which enables one to cross the world of sorrow is praised as the only thing of real value. [67.2-68.1]

समत्रस्य िहविोन पुनोः प्रत्मयक्षमेष्टयरत ।।६८.२।।

भगवान्पुण्रीकाक्षोः िंखचिगदाोः ।

इन्रद्युनो नरपरतमरजय प्रत्मयागते िखे ।।६९।।

भगवन्तं िमारादुसमहैव ि रनवत्मस्यरत ।७०.१।

9. Visnu When I stay with you, the friend, Lord Visṇu who has lotus-like eyes and
holds the conch, discus and mace, will be directly seen again. But, if I return, O friend, King Indradyumna will be able to dwell here itself for worshipping the Lord. [68.2-70.1]

प्रिाादं ववपुलं चात्र थचकीषुभजगजवसत्मप्रयम् ्।।७०.२ ।।

हिस्रमुपचाराणां पूजनाय जगत्मपतोः ।

रचरयष्टयामीरत महत्मप्ररतज्ञाऽऽन्मिहीपतोः । ।७१।।

प्ररतश्रुतं तत्मपुरतोः प्रीतस्तन्मेऽनुमन्यताम् ।।७२।।

Wishing to build here agreat temple dear to the Lord, he has taken the great pledge: 'For the purpose of worship of the Lord of the world with a thousand services I shall construct it'. I have promised in front of him; therefore, be pleased topermit me to leave." [70.2-72]

।। िबर उवाच ॥

खि पुरातनी वात्ता जप्रसिद्वात्र तार्दृी ।।७३।।

त्मवया यथैव कथथत इन्रद्युनिमागमोः ।

केवलं माव्ं तत्र न रक्ष्यरत महीपरतोः ।।७४।।

The Sabara said: "O friend, one ancientstory has beenwell-known here, exactly as has been told by you about the coming of Indradyumna. Only, the King will not be able to see LordMadhava there. [73-74]

अथचरादेव भगवान्स्वणवजालुकयावृतोः ।

प्ररतजज्ञे यमायैतदन्तीनं गसमष्टयरत ।। ७५ ।।

Very soon, indeed, the Lord willbe coveredby goldensand and will become invisible,as He has assured thistoLord Yama.[75]

महाभाग्यपरीपाकात्मप्रत्मयक्षोऽयं त्मवया कृतोः ।

इन्रद्युनागमाभयिो ुिवं ि व्यवास्यरत ।।७६।।

As the resultof yourgreat good fortune you couldsee Himdirectly; when Indradyumna's comingis near, Hewill surely behidden from view. [76]

एषोऽथस्जतु त्मवया समत्र न वततव्यो नृपाग्रतोः ।

आगत्मय ोऽत्र नृपूरतरदृष्ट्वा परमेश्वरम् ।।७७।।

प्रायोपविव्रतवान्स्वप्ने दृष्ट्वा गदार्म् ।

तदादिाद्दारुमयं प्रभोसलंगंचतुष्टियम् ।।७८।।]

पूजरयष्टयरत भतत्मया च प्ररतष्टठाप्य स्वयंभुवा ।७९.१।
But, O friend, this thing should not be uttered by you before the King. When he comes here the King will not be able to see the Supreme Lord, and will take up a vow of sitting with fast unto death. Then seeing the Lord who is the Wielder of mace (Visnu) in dream, as per the Lord's command he will get four wooden images of the Lord installed through Lord Brahma and worship with devotion. [77-79.1]

सस्थरतरत्र हरेयावजदावयोवंसिस्थरतोः ।।७९.२ ।।

अनुग्रहाद्भगवतो नात्र काया जववचारणा । ८०.१ ।

So long as Lord Visnuwill stay here, bythe graceoftheLord the lineage of both of us will continue: no doubt should be entertained regarding this. [79.2-80.1]

तदत्राथे िखे खेदं मा व्रज क्षक्षप्रमेव हह ।।८०.२।।

रनवत्मजस्यतेजऽथचरादेव समत्रेदानीं ुखं ंस्वप ।८१.१ ।

Therefore, O friend, on this score donothave any grief; quickly indeed this will take place, and very soon. Hence, O friend, now sleep happily. [80.2-81.1]

प्रातदृष्ट्जवा पुनदेवं नीलेन्नाश्ममयं ववभुम् ्।।८१.२।

सिन्धौ स्नात्मवा तस्य ति रनविााय महीपतेीः ।

रक्ष्यामोः ुि ंस्थानं यथासभलवषतं िखे ।।८२ ।।

In the morning, we shall see again the Omnipotent Lord made of sapphire gem. After taking bath in the Sea, on its shore, O friend, as per your wish we shall seea good place for the abode ofthe King."[81.2-82]

इत्मयन्याश्च कथाोः पुण्याोः कृत्मवा तौ च परस्परम् ्।

ुभिस्थाने चास्वपतां ियने पल्लवास्तृते ।।८३।।

Talking thus,andalsodiscussingaboutotherholytopicswith each other, both of themsleptinacleanspotonabedofscatteredtender leaves. [83]

प्रभातायां तु िवयजां तीथरजाजोदकेन तौ ।

स्नानं रनवत्मजय जववथ्वन्मावं् प्रणणपत्मय च ।।८४।।

राजाहजस्थानं रनणीय रनविााय गतौ पुनोः । ८५.१।

When the night became cleardawn,they finished bath appropriately in the water of the Sea, and prostrated before Lord Madhava. After selecting the place appropriate for theKing, theywentback to the house. [84-85.1]

तत्र समत्रेणोसभमन्नय राज्ञो रनदिकारणात् ्।। ८५.२।।

रथमारुह्य ववप्रोः ि त्मववन्तीपुरमाययौ ।।८६।।

There, after speaking to thefriend,because ofthe instruction of the King, the Brahmin mounted the chariotandcame back to Avanticity. [85.2-86]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहहतायां द्ववतीये

वैष्णवखण्ान्तिगतजोत्मकलखण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

पुरुषोत्तमदिनजमनु इन्रद्युनपुरोहहतस्यावन्तीपुरीं प्रत्मयागमनवणनंज

नामाष्टिमोऽध्यायोः ।। ८ ।।

Thus ends the Eighth Chapter oftheDialogue between Jaimini and the Sages in Purusottama Kṣetra Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Return of the Priest of Indradyumna to Avanti-City after seeing Lord Purusottama (Jagannatha).”

नवमोऽध्यायः

NinthChapter

QueryofKing IndradyumnatoVidyapati

|| जैसैमरनरुवाच ॥

प्रत्मयागते ततो ववपे्रे ियाह्ने ुरिंकुले ।

माव्ाचनजवेलायां वातश्चण्गिरतववजौ ॥१॥

Jaimini continued: When theBrahmin returned fromthere and in the evening when the gods had gathered, at the hour of the worship of Lord

Madhava, wind blewat a tremendous speed. [1]

ुविणवजालुकाश्चिौ ववचकार च िविजोः ।

तेनाकुलदिृो देवा न िेकुेरवलोकने ॥२॥

श्रीकान्तस्य तदा ववप्रा दध्युस्ते पुरुषोत्तमम् ॥३.१ ।

It threw up the golden sands allaround. Their eyes filledwith it, the gods were not able to see Lord Srikanta (Consort of Laksmi, Lord Visnu). Thereupon, O Sages, they meditated on Purusottama, the Supreme Being. [2-3.1]

यावद्ध्यानसस्थरदिृो मुहूतं ंते हदवौकिोः ॥३.२ ॥

ध्यानान्ते वालुकारासिं ंददुिस्ते न माव्म् ।

रौहहणं च तथा कुण्ि ंबभूवुव्याकुजलेसन्नयोः ॥४॥

For a moment,the eyes of the inhabitantsof heaven (gods) remained steady in meditation. At the end of meditation, they saw only the heap of sand and not Lord Madhava, nor also likewise that Rauhina tank. Their minds were perplexed. [3.2-4]

थचन्तामवापुमहजतीं हाहेरत रुरुदुभिुजम् ।

ककमेतन्नो हह दुदैुवमेकदा िमुपसस्थतम् ॥५॥

दिृं िेचनकोः श्रीीः क्षणाद्यन्नोपलभयते ।६.१ ।

They had great anxiety and cried intensely, saying, “Oh! Alas! What is this misfortune of ours which has come all at once: the Consort of Goddess Lakṣmi (Lord Viṣṇu) who was like a sprinkler of cool showers for our eyes is not available in a moment ! [5-6.1].

अपरा्ोः ककमस्माकं लक्षक्षतोः पुरुषोत्तम ।।६.२।।

युगपत्मैवकान्विानजपहाय न दृश्यै ॥७.१ ।

O Purusottama (Supreme Being), what fault of ours was observed by Thee, that at once abandoning us all who are Thy servants, Thou art not being seen ? [6.2-7.1]

येषामथे जगन्नाथ स्वीचकथ जकलेवरम् ।।७.२।।

ताननाथान्पररत्मयज्य कानने ककमुपेक्षि ।८.१ ।

Rejecting the destitutes for whose sake, O Lord of the world, Thou hast assumed the Body, why dost Thou forsake them in the forest ? [7.2-8.1]

स्विरीरववभूतीन ववहाय कमलेक्षण ।।८.२।।

ककमकाण्ि रचयसि कथिोषासन्दवौकिोः ।

तवांभिूतान्नोः िवान्जयज्वानोः प्रयजसन्त वै ।।९।।

त्मवत्मप्रीत्मयै यज्ञपुरुष त्मवदाहदष्टिफलप्रदान् ।

त्मवदहंकारवष्टमाणजस्त्मवदनुग्रहजीवनाोः ॥१०॥

कांहदिीकाोः कुत्र यामोः िंप्रतं त्मवदुपेुक्षक्षताोः ।

हदवव स्थानैश्च ककं कायं ंत्मवामनालोतय माव् ।।११।।

We are the expansions of Thy own Body. Abandoning us, O Lord with lotus-like eyes, why hast Thou brought about this unexpected event, because of which we who are the denizens of heaven (gods), have now remained only in story (we are as good as dead)? As all of us form parts of Thee only, the sacrificers offer sacrifice to us, and, O Soul of Sacrifice, only for Thy pleasure we give the results as ordained by Thee. Our bodies have arisen from Thy Ego and our lives depend upon Thy grace. Being abandoned by Thee we do not know in which direction to go, where shall

we go now? What is the use of places in heaven without seeing Thee, O Lord Madhava ? [8.2-11]

अकृताथस्जत्मवया हीना भववष्टयामो वनेचरोः ।

रनष्टकलंकिु्भानुं ुिषमापररभावुकम् ्।।१२।।

त्मवदास्यं चेन्न पश्यामो न यास्यामोः ुिरालयम् ्।१३.१।

Being deprived of Thee, our lives will be worthless, and we will be wanderers in the forest. If we don't see Thy Face which is like the spotless moon and which humbles even exquisite beauty, we will not go back to heaven. [12-13.1]

तप आस्थाय परममत्रैव ंसितव्रताोः ।। १३.२।।

वतीमहे वन्यवृतूत्या जिावल्कलाररणोः ।

यावत्त्वां पुण्रीकाक्ष ववलोककष्टयामहे वयम् ्।।१४।।

Starting severe austerities with a rigid vow, having matted hair and wearing bark of trees, and living on forest-food, we will remain here itself until we see Thee, O Lord with lotus-like eyes! [13.2-14]

रनिगकजरुणांभो् दीनान्नस्त्रातुमहजसि ।

अनाथान्दीनहृदयांस्त्मवामेव ंरणं गतान् ्।।१५।।

O Lord who art the Ocean of Compassion by nature, be pleased to protect us who are miserable, are destitutes and sad at heart, and who have taken refuge in Thee alone. [15]

त्मवदनालोकिोकैकपारावारे रनमज्जतोः ।

ुभिदृसष्टितरण्या नोः ंमुद्र जगत्मपते ।।१६।।

O Lord of the world, we are immersed in the ocean which consists solely of the sorrow of being deprived of seeing Thee; save us by the boat of Thy auspicious glance." [16]

एवं प्रलपतां तत्र ंवेषां त्रत्रहदवौकिाम् ्।

अिरीरा तदा वाणी पुनोः प्रादुबुभूजव ह ।।१७।।

When all the gods were thus lamenting there, at that time a supernatural voice still became audible indeed: [17]

अत्राथे भोीः ुिरा यत्मनं कतुमजहजथ नो वृथा ।

अद्य प्रभृरृत देवस्य दिनंज दुलुभंज भुवव ।। १८ ।।

अत्र स्थानेऽवप तं नत्मवा तद्दिनजफलं लभेत् ्। १९.१।

“For this purpose, O gods, you should not strive in vain. From today onwards, seeing the Lord on earth will be difficult. But one will get the benefit of seeing Him even by bowing to Him in this place. [18-19.1]

स्वयंभुवोऽसन्तकं गत्मवा हेतुं ज्ञास्यथ रनसश्चतम् ्।।१९.२।।

Going to Lord Brahma, you will surely know the reason for this." [19.2]

तच्त्मुवा त्रत्रदिोः िवे ब्रह्मणोऽसन्तकमागताोः ।

यमानुग्रहवृतूतांतमवतारं च दारुणोः ।।२०।।

शुरुत्मवा िन्तुष्टिमनिोः िवे ते त्रत्रहदवं गताोः । २१.१ ।

Hearing that, all the gods came to Lord Brahma. They heard about the story of showing grace to Yama and the incarnation of the Lord with the Wooden Form. Having heard that, all of them were pleased at heart and went back to heaven. [20-21.1]

ि तु ववद्यापरतववप्रजो रथारूढोऽभयथचन्तयत् ्।।२१.२ ।।

मम कायं ंतु रनष्टपन्नं यद्दृष्टिो नीलमाव्ोः ।

ओमन्तात्मक्षेत्रसमदं पररभ्र्यावलोकये ।।२२॥

Meanwhile the Brahmin Vidyapati seated in the chariot, reflected, "My work is over since I have seen Lord Nilamadhava. I shall see this sacred place, moving about up to the boundary on all sides. [21.2-22]

अदृष्टिपूवं ंपरमं ुिपुण्यं िंकीतनंज यस्य मलापहारर ।

क्षेत्रोत्तमं श्रीपुरुषोत्तमाख्यं प्रदक्षक्षणीकृत्मय व्रजासम तूणम््॥२३

This best sacred place called Sri Purusottama is supremely holy, and talking about it itself destroys impurities. It has not been seen by me before. After moving around it, I shall proceed expeditiously. [23]

पृथ्वीप्रदक्षक्षणफलं ितां् भजन्ते पयसजन्त ये ितकलकल्मषदायरजण्यम् ।

नीलाहरमसण्तिसमदं पुरुषोत्तमाख्यं समत्रं ंममोपहदिरत स्म ितुरतीरे ।।२४।।

My friend has told me on the coast of the Sea that those who go around this forest called Purusottama which is adorned by the Niladri mountain and is the destroyer of all sins, get hundred-fold the benefit of going round the earth." [24]

ववथचन्त्मयेत्मथं द्ववजशे्रेष्ठोः पररबभ्राम वै तदा ।

क्षेत्रं ंपश्यन्वनं चैव नानारुमुगणासन्वतम् ।।२५।।

नानापक्षक्षगणाघुष्टिं कूजद्भ्रमरगुंकंफतम् ।

अप्रववष्टिाकजककरणं छायातरुगणावृतृम् ।।२६।।

Thinking thus, the best of Brahmins then moved about seeing the sacred place and the forest which was full of hosts of varieties of trees. It was filled with the sounds of groups of diverse birds, and was having strings of humming black-bees. Sun-rays were not entering there and it was covered with groups of shady trees. [25-26]

वितुजकुक्षिपेतं लतागुल्मोपिोसभतम् ।

नानाजलियाा्रकूजत्मिारिंकुलम् ।।२७।।

पद्मकह्लारकुमुदववकचोत्मपलरासजतम् ।

न जलं तत्र किुमपररहीनं लताहदकम् ।।२८।।

It was endowed with flowers of all seasons and adorned with creepers and bushes. It was abounding in many lakes and tanks full of cackling swans, and looking beautiful with lotuses, water-lilies, red lotuses and fully blossomed blue lotuses. There was no water or creeper, etc. which was devoid of flowers. [27-28]

परीत्मय वेगात्तत्मक्षेत्रं ंजगामाथ द्ववजोत्तमोः ।

ध्यायसन्नरिनोः प्राज्ञोः प्राप्यावन्तीं हदनात्मययेा ।। २९ ।।

दूतैरावेहदतं पूवं ंदूरूस्थस्यागतं द्वजाोः ।

शुरुत्मवेन्नद्युनो नृपूरतोः प्रहषं ंपरमं ययौ ।। ३० ।।

Having gone aroundthatsacred place speedily, the best ofBrahmins then set out, contemplating (on Lord Jagannatha), and not taking any food. O Sages, when the wise one came near Avanti at evening time, and was yet at a distance, messengers conveyed to the King the information about his coming. Hearing that, King Indradyumna got supreme delight. [29-30]

तदागमनमाकांक्षन्पूजरयत्मवा जनादजनम् ्।

ववद्वद्सभब्राह्मजमणैीः ि् ंतस्थौ िंहृष्टिमानिोः ।। ३१ ।।

Waiting forhis arrival, he worshippedLord Viṣṇuand remained with a delighted heart, along with thewiseonesand Brahmins. [31]

एतसस्मन्नन्तरे ववप्राोः ि तु ववद्यापरतद्वजवजोः ।

प्रावेसिकैवेत्रहस्तैदोवाररकपुरोःरीः ।।३२।।

रनहदजष्टिमागोःज पौरैश्चानुमतोः कौतुकासन्वतौः ।

रनमाल्जयमालां नीलाख्यमाव्स्य ीुोभनाम् ्।।३३।।

रना्य पाणौ राजाग्रे प्रववविे त्मवरासन्वतोः । ३४.१।

Meanwhile, O Sages, the Brahmin Vidyapati was shown the way by those who were in charge of the entrance with cane in hand, with the door-keepers going in front, and he was being honoured by the citizens who were filled with curiosity. Holding in his hand the beautiful ‘Nirmalyamala’" of Lord Nilamadhava, he promptly entered the King's presence. [32-34.1]

तं दृष्ट्वा नृपूरतोः ोऽथ ेमुत्मथाय वरिानात् ्।

प्रिीद जगदीरेत वदन्नसन्तकमभयगात् ्।।३४.३।।

Seeing him, the King thenrosefromhisexcellent throneuttering, ‘Be gracious, O Lord of the world !' and went near him. [34.3]

अद्य मे जीववतं जातं ि फलं जन्मकमणजा ।

रनमाल्जयमालावपुषं यत्मपश्यामीह माव्म् ्।।३५।।

Then he said, "The life which I had gotbybeing bornhas become fruitful today, since here I am seeing Lord Madhava in the shape of the Nirmalya garland [35]

मालां मुकुन्दसिरिोऽनुपमप्रमोदलाभारी्कृतिुररुमुकान्तगन्ूम् ्।

अन्ीकृतासलरनचयां पवनप्रिाररगन्प्रणासितजगत्मकलुषां नमासम ।। ३६।।

1. Garland offered to the Lord and latertaken out from His Image I salute the garland which has been brought from the Head of Lord Visṇu and which by its acquisition of incomparable strong perfume has excelled the lovely fragrance of the celestial tree. It has blinded the swarm of black-bees and completely destroyed the impurity of the world by its fragrance which is beingspread by the wind. [36]

यत्मपादपङ्कजगलरजोनुषंगा

ब्रह्मादयोः परमिंपदमापुरस्य ।

ववष्टणोोः कलेवरिमुज्ज्वसलतांगराग-

ंितिपुष्टपरनलयां प्रणतोऽसस्म मालाम् ्।।३७।।

पद्मां हृत्मपद्मविरतं ंिपत्मनीं या हित्मयौ ।

ववकस्वरैोः ुिकुमैववष्टजण्वंकसस्थरतगववतजाम् ्।।३८।।

Lord Brahma and others have gotsupreme prosperity by contact with the dust fallen from the lotus-like Feet of Lord Visṇu; I bow to the garland containing the flowers to which the unguents brightened by the Body of that Lord are adhering. This bright garland with full-blown beautiful flowers clearly mocks at its fellow-consort Goddess Padma (Lakṣmi) who dwells in the lotus-like heart (of Lord Visnu), and is proud of its position on the lap of Lord Visnu. [37-38]

कुत्र सस्थतेयमाहाषीन्महहमानं स्रगुजुवला ।

या श्रीरन्ो: ीरेऽभूत्मिवाङ्जगव्यावपनी थचरम् ्।।३९।।

Where was this bright garland before, that it enjoyed this glory of remaining on the Person of the Lord who is the repository of splendour (Lord Visṇu), spreading over the whole Body for a longtime ? [39]

जय नीलाहरसिखरभूषणाघप्रदूषूण ।

प्रणतारतहजर श्रीमंस्त्राहह मां ीरणागतम् ्॥४०॥

Glory to Thee, O Lord, theOrnament of thetop of Niladri! O Destroyer of sins! 0 Glorious Lord! O Remover of the sorrow of one who bows! Protect me who have comefor refuge."[40]

इरत ब्रुवाणो: क्षक्षरतपो बाष्टपगद्गदया थगरा ।

जगाम सिरि भूसमं ंस्फुररोमांचकंचुको: ।।४१।।

So saying withavoice falteringdue to tears, the Kingbowed with his head being on the earth,his bodyshaking witha coat ofbristling hair. [41]

ीडिवप ववद्यापरतववप्रजो: क्षवपतोषेकल्मषो: ।

हदव्यदेहो नृपृस्यागे्रे ध्यायन्माव्मासस्थतो: ।।४२।।

तेजिा ीवलजोकानां पापारन क्षालयन्ुीिः ।

अनुगृह्णातु देवस्त्मवां नीलाहरसिखरालयो: ।।४३।।

The Brahmin Vidyapati too was present in front of the King, contemplating on Lord Madhava; all his sins had been destroyed without the least trace, and he had acquired a celestial body. By his radiance that wise one was washing away the sins of all people. He said: "May the Lord who dwells on the top of Niladri shower His grace upon you ! [42-43]

श्रीपतेररयमाज्ञा ते मालारूपा प्रकासिता ।

रष्टिुं क्षेत्रोत्तमगतं स्वं ीक्षान्मुसततदायकम् ्॥४४॥

This is the Command ofLord Visnu manifested intheform of the garland for you to see the Lord Himself who is present in that best of sacred places and directly grants Liberation." [44]

इत्मयुच्चरन्नरपतेरामुमोच गले स्रजम् ॥

ाडिप्युत्मथाय क्षक्षरतपरतमालंन्नृदयलस्बनीम् ॥।४५ ।।

दृष्ट्वा मेने थश्रयोः कान्तं ाक्षाद्दृयगासमनम् ॥।४६.१ ।

Uttering this, heplaced the garland on the neckofthe King. The King too, rising, and seeing the garland which was hanging up to his chest, considered as though Lord Visnu the Lord of Lakṣmi, Himself was present in his heart. [45-46.1]

रनाय पाणी सिरसि दरमीसलतलोचनोः ।।४६.२।।

आनन्दाशुरुजलसतलन्नवदनस्तुष्टिवे हररम् ॥।४७ ।।

Placing his hands onthehead,with the eyeshalf-closedand face moist with tears of joy, he prayedtoLord Visṇu. [46.2-47]

॥ इन्नद्युन उवाच ॥

जयाणखलजगत्मिसृष्टिसस्थरतिंहारसिल्पकृत् ॥।

लीलाववश्ववपुलोमिंख्यब्रह्माण्भिारभृत् ॥।४८।।

Indradyumna said: "Glory to Thee, O Lord who artthe Architect of the creation, continuance and dissolution of the whole world, O Lord who hast the universe as Thy Body by sport and bearest the burden of the universes which are as many as the hairson Thy Body ! [48]

अन्तयासजमन्निषेाणां प्रणतारतहजर प्रभो ।

ब्रह्मेन्ररुरमुकिुककमीररतपदाबुज ।।४९।।

O Lord who art the Inner Controller of all! O Lordwho destroyest the sorrow of those who bow! O Master! O Lord with lotus-like Feet having variegated colour because of the crowns of Lord Brahma, Lord Indra and Lord Siva placed there ! [49]

दीनानाथववपन्नैकिततत्राणतत्मपर ।

रनव्याजकरुणावाररपारावार परात्मपर ।। ५० ।।

O Lord who art eagerly engaged in solely ever protecting the suffering ones, the helpless and the distressed! O Lord who art the Ocean of water of deceitless compassion, O Lord who art Higher than the highest ! [50]

त्मवदेकिरणं दीनमनाहदभ्रमरनभरजम् ्।

पररत्राहह जगन्नाथ भतताववरतवत्मिल ।।५१।।

O Lord Jagannatha, O Lord who art ceaselessly fond of the devotee! Protect me whose sole refuge is Thyself alone, and who am suffering and deeply affected by beginningless delusion." [51]

॥ जैसैमरनरुवाच ॥

इरत स्तुवन्नरपरत: स्विाने ्मुपाववित् ्।

गृहमेथ्ब्रह्मचाररयरतवैखानिवृतजो: ।।५२।।

Jaimini said : Thus praying, the King sat on his own seat, surrounded by householders, celibates, renunciates and recluses. [52]

अष्टार्दिु ववद्यिु किुलैयज्जवसभद्वजवजौ: ।

मौनै: स्थववरभृतूमयैश्च ्ंमसन्त्रपुरो:रिी: ।।५३।।

ववद्यापरतं ंपूजरयत्मवा बहुमानपुरो:रिम् ्।

उपवेश्याग्रतो: पीठे पृषूट्वा किुलमाहदतो: ।।५४।।

पुरुषोत्तमक्षेत्रस्य ववष्टणोनीलाश्मवष्टमणजो: ।

महहमानं स्वरूपं च पप्रच्छावहहतो मुदा ।।५५ ।।

Accompanied by Brahmins adept in sacrifices and in the eighteen branches of knowledge, silent sages, old servants, and with the ministers remaining ahead, he adored Vidyapati with great honour and made him sit on a seat in front. At first he enquired about his well-being. Then he asked with joy and full attention about the glory and real nature of Lord Visnu of the sacred place Purusottama, who had the Body of sapphire. [53-55]

ब्राह्मणो: क्षक्षरतपेनिाौ पृषूटोऽनुभवमात्ममनो: ।

सभल्लद्वीपप्रवािहदमज्जनान्तं ररत्मपतोः ।।५६।।

क्षेत्रोत्तमस्य वृतूतान्तं कथयामिा ववस्तरात् ।। ५७.१ ।

Being thus asked by the King, theBrahmin related his own experience beginning from the entry into the Bhilla land (tribal territory) up to taking bath in the Sea, and gave at length an account of that most excellent sacred place.[56-57.1]

नीलाहररोहणं नीलमाव्य च दिनजम् ।।५७.२।।

स्नानं च रौहहणे कुर्णो महहमानं विस्य च ।

नृसिंहांद्यष्टिंभूनां ततीनामष्टिंसस्थरतम् ।।५८।।

रथेनिामणाद्दृष्टौ क्षेत्रस्यायामववस्तरौ ।

तत्मिवं वणयजामिा यथावदनुपूविजोः ।। ५९ ।।

Ascending Niladri, and seeing Lord Nilamadhava,taking bath in Rauhina tank, the glory of the Banyan tree, starting from Lord Nrsimha, about eight Sambhus (manifestations of Lord Siva), the eight-fold presence of the Saktis, the length and breadth of the sacred place as seen by him through visit by the chariot - all that he narrated appropriately in due order. [57.2-59]

तच्त्मुवा थचत्रमतुलं तैथथकजावेहदतं पुरा ।

प्रितीतो हृष्टिमनाोः पुनस्तं क्षक्षरतपोऽब्रवीत् ।।६०।।

Hearing that which was wonderful and incomparable, which had also been formerly told by the pilgrims, the King's heart was full of joy, he firmly believed in it, and again addressed the Brahmin. [60]

॥ इन्रद्युन उवाच ।।

शुरुतपूवं तु भगवंस्त्मवत्तोऽश्रौषं दुलुभजम् ।

क्षेत्रोत्तमं द्वजशे्रेष्ठ ांप्रतं वणयजस्व मे ।।६१॥

नीलेन्रमणणमूतेस्तु ववष्टणो रूपं यथातथम् ।। ६२.१ ।

Indradyumna said: What was heard earlier, O revered one, that I have heard from you also, that which is very difficult to get. O best of Brahmins, describe to me now exactly that best of sacred places and the Form of Lord Visnu who has the Image of sapphire. [61-62.1]

।। ववद्यापरतरुवाच ॥

हन्त ते कथरयष्टयासम हदव्यां मूरतं ंजगत्मपतोः ।।६२.२।।

यां चमचजक्षुषा दृष्ट्वा जायते मुसततभाजनम् ्।६३.१।

Vidyapati said: Now, I shall speak about the Divine Form of the Lord of the world, by seeing which even with physical eyes one becomes entitled to Liberation. [62.2-63.1]

नीलेन्रमणणपाषाणमयी मूरतोःज पुरातनी ।।६३.२।।

यान्वहं ब्रह्मरुरेन्रपुरोगैरैथचतजा ुरैः ।

आरोवपतेयं हदव्या स्रतपूजायां हह ुपवसजभोः ।।६४।।

That Image made of sapphire stone is ancient, which is day after day worshipped by the gods led by Lord Brahma, Lord Siva and Lord Indra. This celestial garland was indeed offered during worship by the gods. [63.2-64]

ोयि न ल् ायरत नृपृ न च गनेन् ररच्यते ।

हदने बहुरतथे यातेऽपीदृी स्रग्रोद्भवा ।।६५।।

It does not fade, O King, nor is it deprived of its fragrance. Although many days have elapsed and though it is of earthly origin, the garland has still remained like this. [65]

हदव्योपहाररनमाल्जयभक्षणात्मक्षीणकल्मषम् ्।

मां न पश्यसि कर्कं राजन्नरतमानुषवचिजम् ्।।६६।।

कृिदप्यिनाद्यस्य क्षुसत्मपपिाबलक्षयाोः ।

न बान्ते नृपृश्रेष्ठ दृष्टिनादृष्टिकल्पनम् ्।।६७।।

Do you not see, O King, that by partaking of the Nirmalya of the divine offerings my sins have been destroyed and I have come to possess superhuman brilliance ? O Best of kings, by partaking of it even once, hunger, thirst and loss of strength do not cause trouble; and by seeing it one's good fortune is formed. [66-67]

भुसततमुसजततश्च वै राजन् ◌द्धे तत्र युगपसत्मस्थते ।

न जरारोगिोकाहददुोःखं ◌ंतत्र हह ववद्यते ॥ ६८ ।।

यत्र ◌ाक्षाज्जगन्नाथोः प्रिन्नवदनो ववभुोः ।

फुल्लेन्दीवरपत्राक्षोः प्रपन्नामृतृमुसततदोः ।। ६९ ।।

O King, in that sacred place both enjoyment and Liberation are indeed available simultaneously. The pains of old age, disease, sorrow and the like surely do not exist there, since the Omnipotent Lord Jagannatha is Himself present there with a smiling face, having eyes like the petals of a fully blossomed lotus, granting immortality and Liberation to those who take refuge in Him. [68-69]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ◌ंहहतायां द्ववतीये

वैष्णवखण्ान्तिगतजोत्मकलखण्ो ◌ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

इन्रद्युननृपृतेववद्जयापरतं ◌ंप्ररत पुरुषोत्तमक्षेत्रववषयकप्रश्नो नाम नवमोऽध्यायोः ।।

९।।

Thus ends the Ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Query of King Indradyumna to Vidyapati about the Sacred Place Purusottama."

दिमोऽध्यायोः

TenthChapter

DescriptionofLordPurusottama : ArrivalofSageNarada

॥ इन्रद्युन उवाच ॥

जन्मप्रभृरृत तत्र त्मवं न प्रयातो द्ववजोत्तम ।

कथं ववद्याद्भवासन्दव्यवृतूतान्तं पुरुषोत्तमे ।। १ ।।

Indradyumnasaid: O best ofBrahmins,you hadnever gone there since birth, how could you know about the divine happenings in Purusottama ? [1]

॥ ववद्यापरतरुवाच ।।

तत्र सस्थतोऽहं ियाह्ने भगवन्तमुपागमम् ्।

तसस्मन्काले हदव्यगन्ो ववौ च सिसिरो मरुत् ्॥२ ॥

Vidyapati replied: "When I was there,in theevening I went near the Lord. At that hour cool breeze having celestial fragrance blew.[2]

उद्यतोः िंकुलोः िधदोः शूरूयते स्म ववयत्मपथे ।

मिाद्याहह प्रयाहीरत ि तु वणमजयोः स्वनोः ॥३॥

A chorus sound rising highinthe skywasheard:'Proceed gradually, and go ahead': this wasthe Utterance consistingofsymbolical letters. [3]

हदववष्टठानां पतत्मपुष्टपवृषूट्याच्छाहदतपवतजोः ।

मिागमोऽभूत्मिासन्नध्ये वैकुण्ठस्य महीपते ।।४।।

O King, the mountainwas covered by thefallingofshowers of flowers from dwellers of heaven, and there was a congregation of celestials in the proximity of Lord Vaikuntha (Visnu). [4]

वीणावेणुमृदृङ्गानां चचरजीणां च रनोःस्वनोः ।

अभूतपूवस्जतत्रिीद्हदव्यगानववसमथश्रतोः ।।५।।

There occurred an unprecedented sound of musical symphony of lute, flute and tabor, accompanied by celestial song. [5]

हिस्रमुपचाराणां प्रीतये परमेसितुोः ।

देवैोः ि◌मवपतंज तत्र मनुष्टयादृष्टिपूवकजम् ◌्।।६।।

For the pleasure of the Supreme Lord, the gods unseen by human beings offered there thousands of services. [6]

पिूज्य ववथ्वद्देवं करमात्रोपलक्षक्षताोः ।

जयपूवैश्च तं स्तोत्रैोः ि◌ंतोष्टय मि◌ुदनम् ◌्।।७।।

यथागतं ते त्रत्रदिोः प्रययुसस्त्रदिालयम् ◌्।८.१ ।

The gods excellently worshipped the Lord in accordance with scriptural injunctions, when only their hands were perceived. After pleasing Lord Madhusudana (Visnu) through hymns beginning with cheers of 'Victory', they went back to heaven by the way they had come. [7-8.1]

तेषु यातेषु ि◌बरोः ि◌खा ववश्चाविुममज ।।८.२।

हदव्योपहारभोज्यारन माल्यं चेदं ददौ मम ।

अनर्घयमेजतद्लानं श्रीराज्यिुखदायकम् ◌्।।९।।

अलक्ष्मीपापरक्षोर्घनं योग्यं तेनाहृतं मया ।१०.१ ।

When they were gone, the Sabara Viswavasu who was my friend gave me the celestial offerings and eatables as also this garland which is invaluable and unwithered. It grants prosperity, kingdom and happiness. It destroys inauspiciousness, sins and demons, and is appropriate: that is why I have brought it. [8.2-10.1]

ृणिुष्टव तस्य ि◌ंस्थानं ववष्टणोयत्मजक्षेत्रमुत्तमम् ◌्।। १०.२।।

अपूवसजिल्पनैपुण्यं रूपं चास्य मनोहरम् ◌्।

न भूसमजन्मना पुंगि ितयते गहदतुं हह तत् ◌्।।११।।

Now hear about the formation of that sacred place which is the best Abode of Lord Visṇu. Incomparable is the architectural skill, and its shape is also

beautiful; a man, born on the earth, will not be able to tell about it. [10.2-11]

त्मवद्भाग्यपौरुषाभयां तल्लक्षक्षतं कथयासम ते ।

मिन्ताद्गहनाकीणं ंक्षेत्रं ंनीलाहरनासभकम् ्।।१२।।

What I have seen on account of your good fortune and strength, I shall relate to you. That sacred place is covered all around by forests. The Niladri is like its navel. [12].

आयामववस्तृरृतभयां च ववख्यातं ीोपञ्चकम् ्।

तीथरजाजस्य वेलायां स्वणवजालुकयावृतृम् ्।।१३।।

In length and breadth it is well-known as spreading to five krosas (ten miles). It is on the shore of the Sea which is the best of holy bathing places, and is covered with golden sand. [13]

अरेीः ृङ्गे महानुच्चोः कल्पस्थायी वो महान् ्।

ीियतः पुष्टपफलवसजतजोः पल्लवोज्ज्वलोः ।।१४।।

On the tip of the mountain is the very high and big Banyan tree which remains till the end of the world-cycle. It spreads over two miles, is without flowers and fruits, and shines with tender leaves. [14]

ूयोपजिमणे तस्य छाया नापिमेत वै ।

तस्य पश्चात्मप्रदि ेहह कुण्ि ंरौहहणिंज्ञकम् ्।।१५।।

Its shade indeed does not move with the gliding of the sun. In the region to its west there is the tank called Rauhina. [15]

जलोद्गमान्नीलदृषदारोहणववभूवषतम् ्।

बहहोः स्फहिकवेदीसभश्चतुहदजक्षु परीवृतृम् ्।।१६।।

अघिंघातहारीसभरद्सभोः पूणं ंमनोरमम् ्।१७.१ ।

It is adorned with blue-stone steps ascending from the water. Outside, it is surrounded on the four sides by crystal platforms. It is full of waters which destroy the host of sins, and is beautiful. [16-17.1]

तत्मपूववेजहदकामध्ये न्यग्रोच्छायीितले ।।१७.२।।

इन्रनीलमयो देव आस्ते चिगदाऱ्ोः ।

एकिीत्मयंगुलुसमतोः स्वणपजद्मोपरर सस्थतोः ।। १८ ।।

On its eastern platform, inthe middlewhich is cool due to the shade of the Banyan tree, the Lord made of sapphire gem, holding the discus and mace abides. He measures eighty-one fingers and is present on a golden lotus. [17.2-18]

अष्टिमीचन्रिकलिोभाववजरयभालभूोः ।

स्मेरेन्दीवरयुग्मश्रीथ्तकारोद्यतलोचनोः ।।१९।।

His forehead regionexcels thebeauty of thehalf-moon ofthe eighth day and His eyes are ready to scoff at the loveliness of a pair of full-blown lotuses. [19]

आननामृतृभानूद्यत्मिंतापत्रयमोचनोः ।

निापिुद्वयोद्भासिरतलपुष्टपप्रिोभनोः ।।२०।।

His nectarean faceis like the sun rising,removingthe three afflictions'.

His two nostrils shine and look very beautifullikesesame flowers. [20]

वपुषोऽश्ममयत्मवेऽवप ुिसस्मतस्नवपतार्ोः ।

ीहिांफुल्लगण्ाभियां रुथचरं थचबुकं हनुोः ।।२१।।

Although the Body isof stone,the lipsare moistenedbysweet smile. The chin and the jaws look charming together with the cheeks fully expanded by smile. [21]

अनन्यपूवघजहितं ृिसृतकणीयुगमज्जिा ।

हिारन्नार्ौ गण्ीि थचबुकं ृिसृतकणी ुिभे ।। २२ ।।

Truly, the like of the twocorners of His lipshas never beenmade before. The cheeks have with them the smiling lower lip, and the chin and the two corners of lips look beautiful. [22]

वहसन्नदिनंज देवो ववश्वकमाहजदसिसल्पनाम् ्।

मकरास्यकणभूजषिोसभशुरुरतयुगेन ोः ॥२३॥

गुरुभागवजयोमध्जये पूणचजन्रोपहिाकोः । २४.१ ।

The Lord bears evidenceof the work of artistslike Viswakarma and others. His two ears are shining with the shark-shaped ear-rings, and it appears as though He mocks at the full Moon present between Jupiter and Venus. [23-24.1]

1. Adhidaivika, Adhibhautikaand adhyatmika

ग्रैवैयिोभाजनककण्ठदिने पश्यताम् ्॥२४.२॥

दक्षक्षणावतिंजखस्य मुतताजन्मासभिंककृत् ्।

पीनायतस्कन्युगजानुदीघचजतुभुजोः ॥२५॥

His neck-region givesbeauty to the necklace,and itcreates doubt in the onlookers about the greatness of the birth of pearl from the right-spiralled conch. His two shoulders are round and prominent, and the long four arms extend up to the knee.[24.2-25]

स्वच्छरनमलजहारोपिोभकोरोःस्थलो ववभुोः ।

तेते् चतुदजिजगद्हृदव्यकौस्तुभत्रबस्बतम् ्॥२६॥

The Omnipotent Lordhas the chest-regionadornedby the clear and pure necklace, and He supports the fourteen worlds which are reflected in the celestial Kaustubhagem. [26]

रन्ननासभह्रदाववष्टितनुरोमासलमञ्जुलुोः ।

हारः त्रत्रवसलमध्येन स्थाणुत्मवपररणामकोः ॥ २७॥

He looks charming with thelineof hair on the portionof the Body leading to the depression of the deep navel. The necklace remains motionless in the middle of the three folds over the navel, showing the effect of His motionlessness. [27]

ुरित्मिनमेखलादान्ा ककंककणीमौसततकस्रजा ।

जगल्लावण्यपिुके सस्फचौ देवस्य ोभतोः ॥२८॥

The two hips of the Lord are like two cups of leaves containing the beauty of the whole world, and they look beautiful with the girdle-band having excellent gems and the chain having tiny bells and pearls. [28]

जघनालस्बमुततास्रतपीतचैलोपिोसभतम् ्।

जंघांस्त्भयुगं ंमोक्षमांगल्यतोरणाश्रयम् ्।। २९ ।।

His two pillar-like shanks looking beautiful with the yellow garment and with the garland of pearls extending to the loins are the support for the auspicious portal to Liberation. [29]

वृतूतानुपूवजानुभयां मालया प्रपदीनया ।

रत्मनाढ्यवलयाभयां च ोभेते चरणौ ववभोीः ।। ३० ।।

The Omnipotent Lord's two feet are splendid with the two round symmetrical knees, with the garland reaching to the end of the feet, and with the anklets richly adorned with jewels. [30]

हारकङ्कणकेयूरमुकुिाद्यैरलंकृतोः ।

ज्ञानाहंकारकैश्वयिजधदब्रह्मणण किवोः ।। ३१॥

चिपद्मगदिांखपररणामारन ्रयन् ्।

ंविजाद्योतको देवो नीलारेरुपरर सस्थतोः ।।३२।।

भतत्मया प्रणय् दृष्ट्वा यं देहबन्ात्मप्रमुच्यते । ३३.१।

Adorned with necklace, wristlet, bracelet, crown, etc., holding the discus, lotus, mace and conch which are the forms taken by Knowledge, Ego, Splendour and Sound- Brahman (the Vedas), and illuminating all directions, Lord Visṇu abides on the top of Niladri. Seeing Him and bowing to Him with devotion one is liberated from bondage to the body. [31-33.1]

वामपाश्वगजता लक्ष्मीरासश्लष्टिा पद्मपाणणना ।। ३३.२।।

On His left side is Goddess Lakṣmi embraced by the Lord who has the lotus in hand. [33.2]

वल्लकीवादनपरा भगवन्मुखलोचना ।

विलजावण्यविरतोः ि वालंजकारभूवषता ।।३४।।

She is busy playingthelute andHer eyes areset on theLord's face. She is the seat of allloveliness, adorned with alltypes of ornaments. [34]

तावपश्यं हह जगतोः वपतरावचलसस्थतौ ।

तूष्टणींभूतौ स्मेरदृिऽनुगृह्णन्तौ च पश्यतोः ।। ३५ ।।

I saw both of themwhoare theParentsof theworldremaining on the mountain, silent and with expanded eyes showering grace on the onlooker. [35]

जिीवौ तावबु ंभो दीनानुग्रहकारणात् ्।

छत्रीभूतफणावृनूदोः ि षोः पश्चादवसस्थतोः ।। ३६॥

I felt, O King, that they both havemanifested there in living forms for the purpose of bestowing compassion on the destitute. In the rear was present Lord Sesa (Ananta) forming aparasol with His hoods. [36]

अगे्रे व्यवसस्थतं दृष्टिं वपुत्रबभ्रजत्मिुदिनजम् ्।

कृताञ्जसलपिुं तस्य पश्चाद्गरुिमासस्थतम् ्।।३७॥

Sudarsana discus was seeninfronthavingassumed a bodyand standing. I also found present behind him Garuda with his palms joined reverentially. [37]

एवमद्भुतरूपं तं दृष्ट्वा ि ाक्षासन्नयोः परतम् ्।

ॐ चेतो रज्जुसुभराकृष्टिसमव तत्रैवै ्ावरत ।। ३८ ।।

After thus seeingtheLordofLakshmi(LordVisṇu)Himself with such a wonderful Form,mymindrunsthereonly,drawnbystringsas it were. [38]

अनेकजन्मिाहस्रौीः ि ुकमाण्जयसजतजारन चेत् ्।

युगपत्मपररपतवारन यस्यिौ तं हह पश्यरत ।। ३९।

And he whose good deeds donein thousands ofbirthshaveborne fruit all at once, alone can indeed see that Lord. [39]

तीथस्जनानतपोदानदेवयज्ञव्रतैरवप ।

नालमालोककतुं मत्मयस्जतादिं पुरुषोत्तमम् ॥४०॥

Even by bathing inholy places, austerity, charity, sacrifice to gods and religious observances, a mortal will not be able to see Purusottama (the Supreme Being) with suchForm. [40]

ये नीलमूरत जववमलाब्राभं ध्यायसन्त ववष्टणुं पुरुषोत्तमस्थम् ॥

ते क्षीणबन्ाोः प्रवविसन्त ववष्टणोाः पुरं हह यत्मप्राप्य न ोचतीह ॥४१॥

Thebondage of those whocontemplate on Lord Visṇupresent in Purusottama who has the Form which is blue like the clear sky, is destroyed and they go to the realm of Lord Visṇu attaining which one verily does not have to grieve furtherin this world. [41]

ववद्यासभरष्टिादिसभोः प्रणीतं नानाव्व् ंकमफजलं नृणां यत् ॥

एकत्र तत्मिवमजमुष्टय ववष्टणोाः ंदिनजस्यैरत तांमिानम् ॥४२॥

The manifold fruits of actionwhich have beenprescribed for human beings by the eighteen sciences, all those together can be only one-hundredth measure of thebenefit of seeing thatLord Visnu. [42]

ककमत्र वाच्यं त्मवथ्कं क्षक्षतीन्र पुंगि मरतयावजदुपैुरत कामान् ॥

लभेत नीलाहरपरतं ंप्रणय् ततोऽथ्कं क्षेत्रभुवो महहन्ा ॥४३॥

O King, in thisregard what more is required to be said? Whatever desire a man entertains in his mind, he gets much more than that by bowing to the Lord of Niladri, by the power of the land of that sacredplace.[43]

ि एव दाता ितुसभोः ि यष्टिा ित्मयप्रवतता ि तु म्जीलोः ।

विगुैणैजोः िवभजवैवरजरष्ठो नीलाहरनाथोः खलु येन दृष्टिोः । ४४ ॥

He by whom verily theLord of Niladri has been seen isalone the true giver of charity, the true performer of worship with sacrifices, the true speaker of truth, the truly righteous, and the most excellent person with all virtues and all excellences. [44]

तत्र यिवकोः िसन्त माव्स्य जगत्मपतोः ।

तेभयोः ि◌काान्माहात्म्यसमदं ज्ञातं मया नृपृ ।। ४५ ।।

This glory has been known byme,O King, fromtheworshippers of Lord Madhava, the Lord of world, who stay there, on account of their presence. [45]

तसस्मन्परंपरायातमाहदिृषूटिोः पुरातनम् ◌्।

प्रसिद्समदमाख्यानं शुरुत्मवा तत्रागतो ह्यहम् ◌्।।४६।।

There this narrative has come through traditionfromthebeginning of Creation; it is old and well established. Only after hearing this there indeed, have I come back. [46]

त्मवदाज्ञया तत्र गत्मवा दृष्ट्वा श्रीपुरुषोत्तमम् ◌्।

रनवेहदतं ते राजेन्र यथेच्छसि तथा कुरु ।।४७।।

As per your command I hadbeen thereand have seenSri Purusottama (the Blessed Supreme Being). O Emperor, I have placed all this before you: do as youwish". [47]

।। इंरद्युन उवाच ।।

आप्तवातयाद्भगवतोः श्रुत्मवा रूपमघापहम् ◌्।

कृतकृत्मयोऽसस्म भगवसन्दव्यरनमाल्जयिंगमात् ◌्।।४८।।

बहजन्मस्वसजतजारन क्षीणारन दुरुरतारन मे ।

अथ्कारी त्मवहं जातो दिनेज श्रीपतेररह ।।४९।।

Indradyumnasaid: "Hearing from the words of an authoritative person about the Form of the Lord which destroys sins, O venerable one, I have become blessed. By contact with the celestial Nirmalya of the offering to the Lord, my sins acquired in several births have been destroyed, and I have become qualified now to see Lord Visnu. [48-49]

वािात्मजमनाहं यास्यासम राज्येन ि◌ुमृदूथ्ना ।

तत्राविं कररष्टयासम पुरदुगुाणजण चैव हह ।।५०।।

I shall go with all my heart, and surely dwell there with a prosperous kingdom, building a city and fortresses. [50]

तिुना हयमे्न यक्ष्ये प्रीत्मयै मुरद्भवषोः ।

तिोपचारै: श्रीनाथं पूजरयष्टये हदने हदने ।। ५१ ।।

व्रतोपविारनयमौः प्रीणरयष्टये जगद्गुरुम् ्।

वातयामृतेृन ंतप्तं यथा मामसभषेक्ष्यरत ।। ५२ ।।

I shall worship through the horse-sacrifice for the pleasure of the Foe of the demon Mura (Lord Visṇu). I shall propitiate the Lord of Lakṣmi (Visṇu) everyday with hundreds of services. I shall please the Master of the world by religious vows, fasting, and observances, so that He will sprinkle His words of nectar upon me who am tormented by afflictions. [51-52]

दीनानुक्पी भगवान्ाक्षिान्नारायणो ववभुोः १५३.१ ।

The Lord is compassionate to the destitute; He is Lord Narayana Himself, the Omnipotent Lord'. [53.1]

एवं ि श्रद्या भतत्मया ंस्तुते यावदीश्वरम् ्।।५३.२।।

नारदस्तत्र ंप्राप्तो भुवनालोककौतुकी ।५४.१ ।

(Jaimini said:) When he thus extolled the Lord with faith and devotion, Sage Narada who is full of curiosity to see the world arrived there. [53.2-54.1]

तमायान्तमृवृषं ंदृष्टिा वैष्टणवाग्र्यं ववो्ीः ुितम् ्।।५४.२।।

ाँओंि स्वकायस्जय सिद्थं् ंनरपरतस्तदा ।

उत्मथाय िहिा ववप्राोः पाद्याध्याचजमनीयकैोः ।

वरिानस्थं प्रणतोः प्रोवाचेदं कृताञ्जसलोः ।। ५५ ।।

He is the foremost of the devotees of Lord Visnu and the son of Lord Brahma; seeing him come there, the King hoped that his own object would be accomplished. Standing up immediately, O Sages, he offered him water for washing feet, hands and mouth. He bowed to Sage Narada who

was seated on a splendid seat, and spoke thus humbly with palms joined reverentially: [54.2-55]

॥ इन्द्रद्युन उवाच ॥

अद्य मे ि◌फला यज्ञा दानमध्ययनं तपोः ।।५६।।

यन्मे गृहं ि◌मागच्छद्भवतीया ब्रह्मणस्तनुोः । ५७.१ ।

Indradyumna said: My sacrifices, charity, study and austerity have borne fruit today since the second form of Lord Brahma has come to my house. [56-57.1]

कृताथो यद्यवप मुने ह्यागमानुग्रहात्तव ।।५७.२।।

तथावप त्मवत्मप्रिादाय ककमाज्ञां करवाणण ते ।

ककं प्रयोजनमुद्हदश्य भवनं मे पववत्रत्रतम् ◌्।।५८।।

Even though I am blessed indeed by Thy kindness in coming, yet what is Thy command which I may carry out to please you? For the sake of which purpose hast Thou sanctified my house by Thy visit ? [57.2-58]

।। जैसैमरनरुवाच ॥

तचुत्मवा नृपृतेवातजयं भसततप्रश्रयकोमलम् ◌्।

उवाच ब्रह्मणोः पुत्रोः सस्मतपूवं ◌ंमहीपरतम् ◌्।।५९।।

Jaimini said: Hearing these soft words of devotion and humility of the King, Narada smilingly spoke to the King. [59]

।। नारद उवाच ॥

इन्रद्युन नृपृश्रेष्ठ ववमलैस्त्मवद्गुणोत्मकरैोः ।

प्रीणणता देवताोः सिद्ा मुनयो ब्रह्मणा ि◌ह ।।६०।।

Narada said: "O Best of kings, Indradyumna ! By the multitude of your blemishless virtues the gods, the perfect ones and sages together with Lord Brahma have been pleased. [60]

स्वप्ररतष्ठा पृथृग्योग्या गुणुा एकैकिस्तव ।

ब्रह्मणोः ि◌दने सस्थत्मयै पयाप्जतास्तु ि◌मीहहताो६१।।

Your own fame is separately capable by itself, and your good attributes one by one even severally are sufficient for securing a place for you in the abode of Lord Brahmaand are generally longed for. [61]

अवतीणो नरं रष्टिुं रतष्टठन्तं बदराश्रमे ।

तद्ध्यानाविरे ज्ञातो व्यवियस्तवेदृोः ।। ६२ ।।

I had come down tosee Lord Narawhostaysin Badrinath. While meditating on Him, I came to know ofthissuchresolve ofyours. [62]

ाु व्यवसितं राजन्याभूत्ेते बुद्श्रीदृी ।

हिस्रजन्मस्वभयिाद्भसततभवजरत भूपते ।।६३।।

नीलाचलगुहाविो मावे् जगतां वे् ।६४.१ ।

O King, excellent is your resolve since such an understanding has arisen in you. Because of good deeds done in thousands of births, there arises, O King, devotion to Lord Madhava, the Lord of the world, whose Abode is in the cave ofNilacala. [63-64.1]

वपतामहो महाप्राज्ञो यमाराध्य जगत्मपरतम् ◌्।।६४.२।।

ववरनममेज ि◌ृसृष्टिसममां लेभे पैतामहं पदम् ◌्

तदन्वयप्रिूतोऽसि युतता ते भसततरीदृी ।। ६५ ।।

By worshipping that Lord of the World, the very wise Grand-father Lord Brahma has fashioned this Creation and has got the position of 'Grandfather'! In His lineage you are born; hence you are endowed with such devotion. [64.2-65]

चतुवगजफजला भसततववष्टजणौ नाल्पतपोःफलम् ◌्।

अनाद्यववद्या ि◌ुदृढपञ्चतलिैववद्थ्ज नी ।। ६६ ।।

एकैवेयं ववष्टणुभसततस्तदुच्छेदाय जायते । ६७.१ ।

Devotion to Lord Visnu gives thecollection of fourfruits (objectives of human life), and it is not the effect of a little austerity. Ignorance is

beginningless and it increases the very strong five afflictions3; this devotion to Lord Visnu alone is capable of destroying it. [66-67.1]

भवारण्ये प्ररतपदं दुोःखिंकिंकुले ।।६७.२।।

नराणां भ्रमतां ववष्टणुभसततरेका ुिखप्रदा ।६८.१ ।

For the human beings wandering in the forest of worldly existence which is full of pain and peril at every step, devotion to Lord Visṇu alone secures happiness. [67.2-68.1]

रनराल्बे द्वन्द्ववातप्रोद्यतेऽसस्मन्नुदिसुतरे ।।६८.२।।

रनमग्नानां भवांभौ् ववष्टणुभसततस्तररोः स्मृता ।६९.१।

2. Dharma, Artha, Kama, Moksa 3. Ignorance, egotism, attachment, aversion and involvement In this ocean of worldly existence, there is no support; it is raised by the
wind of the pairs of opposites and is very difficult to cross. For those who are immersed in it, devotion to Lord Visnu is considered as the boat. [68.2-69.1]

आथश्रत्मयैकां भगवतीं ववष्टणुभसततं तु मातरम् ्।।६९.२।।

न्तिोः िन्तुष्टिमनिो न तु ोचसन्त जातुथचत् ्। ७०.१ ।

Taking shelter under the Divine Mother alone in the form of Devotion to Lord Visnu, saints become contented at heart and do not grieve at all on any account whatsoever. [69.2-70.1]

ववष्टणुभसततिुापानिंहृष्टिानां महात्ममनाम् ्।।७०.२।

ब्राह्मयं पदं स्वल्पलाभो भाजनानां ववमुततये ।७१.१।

For the great souls who are immensely delighted on account of drinking the nectar of devotion to Lord Visṇu, even the position of Lord Brahma is only a very small gain, since they become entitled to final Liberation. [70.2- 71.1]

त्रत्रववो् योंऽहिां रासिोः ुिमहाञ्जसन्मनां नृपृ ।।७१.२।।

ववष्टणुभसततमहादाववह्नौ ि िलभायते । ७२.१ ।

The three-fold mass of sins of creatures is very large, but it becomes like a locust in the great forest- conflagration of devotion to Lord Visnu [71.2-72.1]

प्रयागगङ्गाप्रमुखतीथाजरन च तपांसि च ।। ७२.२।।

अश्वमे्ोः ितुवरो दानारन ुिमहासन्त च ।

व्रतोपविारनयमोः िहस्राण्यसजतजा अवप ।।७३।।

मूिह एषामेकत्र गुणुणतोः कोहिकोहिसभोः ।

ववष्टणुभततोः िहस्रांमिोऽर्ी ने हह कीरततजोः ।।७४।।

4. Heat and cold, pleasure and pain, gain and loss, honour and dishonour, etc.

5. Mental, verbal and through action

One may acquire merits of thousands of things such as going to holy bathing places like Prayaga and Ganga, austerities, horse- sacrifice which is the best of sacrifices, very great charities, religious vows, fasting and observances; but even if the sum of all these together is multiplied crores upon crores of times, that is stated as not being equal to even a thousandth part of devotion to Lord Visnu." [72.2-74]

॥ जैसैमरनरुवाच ॥

ववष्टणुभततेस्तु माहात्म्यं शुरुत्मवा ब्रह्मवषणजोहदतम् ्।

ववष्टणुभततोः स्वरूपं हह ज्ञातुकामोः क्षक्षतीश्वरोः ।।७५।।

नारदं पुनराहेदं वातयं ंित्मकारयुसततमान् ्।।७६।।

Jaimini said : Hearing the glory of devotion to Lord Visṇu as mentioned by Brahmarşi Narada, the King with due respect and propriety again spoke these words to Narada, with a desire to know the real nature of devotion to Lord Visnu : [75-76]

॥ इन्रद्युन उवाच ॥

महहमा ववष्टणुभततेस्तु ुिप्रोततो महामुने ।

तस्याोः स्वरूपसजज्ञिाा थचरान्मे हृहद वततेज ।।७७॥

Indradyumna said: Ogreat Sage! The glory of devotion to Lord Visṇu has been spoken very well by Thee. The desire to know its real nature has been there in my heart for quite a long time. [77]

लक्षणं वणयेजदानीं भततेवैष्टणवपुंगव ।

त्मवदन्यो न हह वतता स्याद्भवज्ञातो मे महीतले ।।७८।।

Pray, describenow the characteristicsofdevotion,Oforemost of the devotees of Lord Visṇu: other than

6. Sage established in Brahman

Thee there isindeed no speaker knowntomeontheentireearth. [78]

।। नारद उवाच ॥

ाुि राजंस्त्मवया पृषूटिं भसततलक्षणमुत्तमम् ्।

कथरयष्टये यथाथं ंत्मवां भसततभाजनमुत्तमम् ्।।७९।।

Narada said: “You have rightly asked, OKing,about the excellent characteristics of devotion. I shall tell you appropriately as you are the best one entitled to devotion. [79]

अपात्रे ेन हह वाच्येयं नरेंड्े् मसलनांतरे ॥८०.१ ।
This is not tobe spoken toa manwhoisundeservingandis blind due to his heart being impure. [80.1]

ृणुष्टववहहतो राजन्प्रोच्यमानां मयानघ ।।८०.२।।

ामिान्यतो वविषेाच्च ववष्टणोभसजततं िनातनीम् ्।८१.१ ।

O King, youaresinless.Listen attentivelytowhat is beingspoken by me generally and also specifically about devotion to Lord Visnu which is eternal. [80.2-81.1]

अत्मयन्तिुखिंप्राप्तौ ववच्छेदे दुाःखिंततोः ।।८१.२ ।।

हेतुरेकोऽयमेवेरत िंश्रयाद्भसततरुच्यते ।८२.१।

As the consequence of its being the only one means for attaining unending happiness and for breaking the continuous series of sorrow, it is called 'Bhakti' or devotion. [81.2-82.1]

त्रत्रा् ि गुणुभेदेन तुरीया रनगुणजा मता ।।८२.२।।

It is of three types depending on differences in qualities; the fourth one is considered to be that which transcends the qualities. [82.2]

कामिोि्सभभूतानां दृष्टि यान्यं न पश्यताम् ्।

लधये् चासभचाराय भसततोः स्यान्नृपृ तामिी ॥८३॥

That devotion which is seen among those who are overcome by lust and anger and who do not have consideration for others, and which is resorted to, O King, for gain or for employment of spells with a malevolent purpose, is Tamasika or dark. [83]

ंयि चारतररततताय परस्य स्पद्जयावप वा ।

प्रिंगात्मपरलोकाय भसततोः ि राजिी स्मृता ।।८४।।

That devotion which is practised for fame, or for dominance over others, in rivalry, and incidentally for the sake of the other world, is known as Rajasika or passionate. [84]

आमुसष्टमकं सस्थरतरं दृष्ट्वा भावासन्वनश्वरान् ्।

पश्यताऽऽश्रमवणोतताम्म्ान्जनैव सजहिता ।। ८५ ।।

आत्ममज्ञानाय या भसततोः कियते ि तु िसत्त्वकी ।८६.१।

That devotion which is practised for Self-knowledge by one who sees the other world as more lasting and the objects of this world as perishable, and who sees well the duties prescribed for the order in life as well as for the caste, and indeed does not wish to give them up, is regarded as Sattvika or pure. [85-86.1]

जगच्चेदं जगन्नाथो नान्यच्चावप च कारणम् ्।।८६.२।।

अहं च न ततो सभन्नो मत्तोऽी ि पृथृसतस्थतोः ।

हीनं बहहरुपी्नां पे्रेमोत्मकषेण भावनम् ्।।८७।।

दुलुभजा भसततरेष्ह मुततयेऽद्वैतिंक्षज्ञता ।८८. १ ।

“This world is Lord Jagannatha (TheLord of the world)Himself and nothing else is its cause; I am not separate from Him andHeis also not present separately from me.” contemplating thus with excessive love and without any external adjuncts - such devotion is rare, and thatalone leads to Liberation: it is termed as ‘Advaita' ornon-dual devotion.[86.2-88.1]

ासित्त्वतया ब्रह्मणोः स्थानं राजस्या ंिलोकताम् ्।।८८.२।।

प्रयासन्त भुतत्मवा भोगासन्ह तामस्या वपतृलोकताम् ्।

पुनरागत्मय भूलोकं भसततं तां वैपैरीत्मयतोः ।।८९।।

तामिो राजिी कुयाजराजिोः ंासत्त्वकीं तथा ।

ासित्त्वको मुसततमाप्नोरत कृत्मवा चाद्वैतभावनाम् ्।। ९० ।।

After indeed enjoying pleasures, by Sattvikadevotion theygo to the abode of Lord Brahma; by Rajasika devotion, to the world of Lord Indra; and by Tamasika devotion, to the realm of the manes. Returning to the earth-plane, they practise that devotion in counterpart form- the Tamasika man practises the Rajasika devotion, and the Rajasika, the Sattvika devotion; and the Sattvika one attains Liberation by engaging himself in

contemplation ofthe non-dualtype. [88.2-90]

एकामवप ंिमाथश्रत्मय ंिमान्मुसततपथं व्रजेत् ्।९१.१ ।

Even by practisinganyone type ofdevotion,graduallyone proceeds along the pathtoLiberation. [91.1]

ववष्टणुभसततववहीनस्य श्रौतस्मार्ताश्जच यागोः कियागोः ।। ९१.२ ।।

प्रायसश्चत्ताहदकं तीथं ंयात्रा कृच्राहदकं तपोः ।

कुले प्रिूरत: सिल्पारन ंवं ंलौककककभूषणम् ्।।९२॥

कायतलिोः फलं तेषां स्वैररणीव्यसभचारवत् ्।९३.१ ।

For one who is without devotion to Lord Visnu, actions done as prescribed by the Vedas and smṛtis, activities like expiation, bathing in holy places, going on pilgrimage, penances like the ones involving pain, etc, birth in

good family, art works and all worldly decorations - all have only bodily suffering as the fruit, like the immoral act of an unchaste woman. [91.2-93.1]

कुलाचारववहीनोऽवप दृढभसततसजतेजसन्नयोः ।।९३.२।।

प्रिस्योः िवलजोकानां न त्मवष्टिादिववद्यकोः ।

भसततहीनो नृपृश्रेष्ठ िज्जारताज्समकजस्तथा ।। ९४ ।।

O Best of kings, even one entirely lacking in performance of the prescribed duties of the family is worthy of admiration by all people if he is endowed with firm devotion and has conquered his senses, but not the one who is learned in the eighteen sciences or is born in a good family or is righteous, if he has no devotion. [93.2-94]

नाल्पभाग्यस्य पुंिं हिह ववष्टणौ भसततोः प्रजायते ।

यां तु िंपाद्य यत्मनेन कृतकृत्मयो न िीदरत ।। ९५ ।।

Devotion to Lord Visṇu surely does not arise in a man who has only a little good fortune, by carefully acquiring which one achieves one's purpose of life and is not distressed. [95] यया वेवि जगन्नाथंसा ववय्ा पररकीततता।

येन प्रीणारत भगवांस्तत्मकमि्ुजभनिानम् ्।। ९६ ।।

That is said to be real knowledge by which one knows Lord Jagannatha (the Lord of the world); that is real action by which the Lord is pleased and sin is destroyed. [96]

ववष्टणुभततश्च िंप्रोततस्ताभयां युतो दृढव्रतोः ।

यत्मपादपांुिंो ववश्वं पूयते िचराचरम् ्।।९७।।

ृसृिष्टिसस्थरतववनिाानां स्वेच्छया प्रभवत्मयौ ।

ककं पुनोः क्षुरकामानां भूसमस्वगाहजदिंपदाम् ्।।९८ ।।

वि्ुदेवस्य भततस्य न भेदो ववद्यतेऽनयोोः । ९९.१ ।

The devotee of Lord Visnu is proclaimed as being endowed with both of these7 and is firm in his resolution. By the dust of whose Feet (Lord

Viṣnu's) the universe with the moving and non-moving things is purified, He controls at will creation, maintenance and destruction. Then, what to speak of the petty desires like prosperity of the earth, heaven, etc.? Between the two- Lord Vasudeva (Visnu) and His devotee - there is no difference at all. [97-99.1]

विुदेवस्य ये भतातास्तेषां वक्ष्यासम लक्षणम् ॥९९.२॥

I shall now speak of the characteristic of those who are the devotees of Lord Vasudeva (Visnu). [99.2]

प्रिांतथचत्तोः ि्वेषां ि्यौ्योः कामसजतेसन्नयोः ।

कमणजा मनिा वाचा पररोहमरनच्छवोः ॥ १००॥

Their mind is perfectly calm among all, they are gentle and their senses are subdued at will. By deed, thought or word, they do not seek harm of others. [100]

दयारजमनिो रनत्मयं स्तेयहहंापिराङ्कखाोः ।

गुणेषु परकायेषु पक्षपातमुदासन्वताोः ॥ १०१ ॥

They have a mind ever soaked with compassion, and they turn their faces away from stealing and causing injury. They are filled with joy in siding with the merits in others' affairs. [101]

7. Real knowledge and real action

दिाचारावदाताश्च परोत्मिवरनजोत्मिवाोः ।

पश्यन्तोः ि्वभूजतस्थं विुदेवममत्मिरोः ॥ १०२ ॥

They are excellent in good conduct and consider others' festivity as their own festivity. They are free from jealousy and see Lord Vasudeva (Visnu) as present in all beings. [102]

दीनानुकस्पनो रनत्मयं भिृं परहहतैवषणोः ।

राजोपचारपूजायां लालनाोः स्वकुमारवत् ॥ १०३॥

They are ever compassionate to the destitute and strongly wish the welfare of others. They take delight in paying attention to and honouring the king as they would do to their own son. [103]

कृष्टणिपाहजदव भयं बाह्ये पररचरसन्त ते ।

ववषयेष्टवववेकानां या प्रीरतरूपजायते ।।१०४।।

ववतन्वते तु तां प्रीरतं ंितकोहिगुणुां हरौ । १०५.१ ।

In the world outside they move with fear asthough it were a black cobra. The love that arises for sense- objects in persons without discrimination, that love the devotee has for Lord Hari (Visnu) a hundred crore times multiplied. [104-105.1]

रनत्मयकतव्जयताबुद्ध्या यजन्तोः िंकराहदकान् ्।। १०५.२।।

ववष्टणुस्वरूपान्ध्यायसन्त भतत्मया वपतृगृणेष्टववप ।

ववष्टणोरन्यं न पश्यसन्त ववष्टणुं नान्यत्मपृथृग्गतम् ्।।१०६।।

Worshipping Lord Sivaandothers with the idea ofdaily duty, they contemplate on them with devotion as the very own forms of Lord Visnu. Even in the groups of ancestors, they do not see anyone other than Lord Visṇu, and also do not see Lord Visnu as being something different. [105.2-106]

पाथतजयं न च पाथतजयं िमसष्टिव्यसष्टिरूवपणोः ।१०७.१ ।

The difference is reallynotdifference, sincetheLordhastheform which

is bothtotality and individuality.[107.1]

जगन्नाथ तवास्मीरत दिास्त्मवं चासस्म नो पृथृक् ।।१०७.२।।

अन्तयामजी यदा देवोः िवेषां हृहद िंसस्थतोः ।

ेव्यौ वा िेवको वावप त्मवत्तो नान्योऽसस्त कश्चन ।। १०८ ।।

इरत भावनया कृतावा्नोः प्रणमन्तोः िततं च कीतयजन्तोः ।

हररमधजजवन्द्यपादपद्मं प्रभजंतंस्तृणृवज्जगज्जनेषु ।। १०९ ।।

“O Lord Jagannatha(Lordof the World), I am Thy servant, yet I am also Thou and not different. When the Indweller Lord is seated in the hearts of all, there is none whatsoever other than Thee as the one to be served or as the servant” - with such thought, being attentive, they bow, ever extol

Lord Visṇu whose lotus-like Feet are worshipped by Lord Brahma, and adore Him, being humble like grass among the people of the world. [107.2-109]

उपकृरतकिुला जगत्मस्वजस्रं परकिुलारन रनजारन मन्यमानाोः ।

अवप परपररभावने दयाराोःज सिवमनिोः खलु वैष्टणवाोः प्रसिद्ाोः ।। ११० ।।

They who are adepts in ever doing service to mankind, who consider the well-being of others as their own, who even melt with compassion in the event of injury to others, and have in mind the welfare (of all), are verily well-known as devotees of Lord Visnu. [110]

दृषहद परन्े् च लोष्टिखर्ण्ो ैपरवरनतिु च र्किाल्मलीषु ।

णिखररपिुहजेषु बनुवगे ्िममतयोः खलु वैष्टणवाोः प्रसिद्ाोः ।।१११ । ।

Those who have the same view with regard to stone, wealth of others and a clod of earth, with regard to wives of others and thorny cotton plants, and with regard to friends or innate foes and relatives, are verily well- known as devotees of Lord Visnu. [111]

गुणुगणिुमुखाोः परस्य ममच्जछदनपराोः पररणामिौख्यदा हह ।

भगवरत ्ितं प्रदत्तथचत्ताोः वप्रयवचिोः खलुवैष्टणवाोः प्रसिद्ाोः ।। ११२ ।।

Those who speak generously about the good qualities of others and are intent upon hiding others' secrets, and thus, as a result, indeed give happiness to others, who have ever given their minds to the Lord, and speak sweet words, are verily well-known as devotees of Lord Visnu [112]

स्फिुमुरपदं हह कंहिन्तुोः कलुषमुषं ्िुभनाम चामनन्तोः ।

जयजयपररघोषणां रिन्तोः ककमु ववभवाोः खलु वैष्टणवाोः प्रसिद्ाोः ।।१९३।।

Those who love the manifestly sweet word of the auspicious Name of Lord Krsna the Killer of demon Kamsa, which destroys sins, and loudly utter the proclamation 'Victory, Victory to Thee, ' - and how much more His majesties, - are verily well known as devotees of Lord Visnu [113]

हररचरणिरोजयुग्मथचत्ता जडिमथ्योः ्िुखद्ुोःखिाग्रूपाोः ।

अपथचरतचतुरा हरौ रनजात्ममनतवचिोः खलु वैष्टणवाोः प्रसिद्ाोः ।।११४।।

Those whose mind is fixed on the two lotus-like Feet of Lord Visnu and whose intellect has become still, to whom pleasure and pain appear the same, who are prompt in showing reverence to Lord Visṇu and speak lowly of their own self, are verily well-known as devotees of Lord Visnu. [114]

रथचरणगदाधजिंखमुराकृरतरतलकांककतबाहुमूलमध्याोः ।

मुररपुचरणप्रणामूलीतूकवचाोः खलु वैष्टणवा जयसन्त ।। ११५ ।।

Those whose upper arms and the middle of the chest bear the coloured-earth marks of the shapes of the discus, mace, lotus and conch, and on whose jackets is held the dust acquired due to bowing to the Feet of Lord Kṛṣṇa, are devotees of Lord Visṇu who verily excel. [115]

मुरसजदपघनापकृष्टिगनो्त्तमतुलिीदलमाल्यचन्दनैये ।

वररयतुसमव मुसततमाप्तभूषाकृरतरुथचराोः खलु वैष्टणवा जयसन्त ।।११६ ।।

Those who indeed seek Liberation, and for that purpose have made their appearance charming by adorning themselves with the basil leaves, the garland and the sandal paste of excellent odour which have been taken from the limbs of Lord Kṛṣṇa, are devotees of Lord Visnu who verily excel. [116]

ववगसलतमदमानिुद्थचत्ताोः प्रिभववनस्यदहंकृरतप्रिान्ताोः ।

नरहररममराप्तबन्सुमष्टरा क्षरयतिुचोः खलु वैष्टणवा जयसन्त ।।११७।।

Those who have a pure mind from which arrogance and conceit have disappeared, who are perfectly calm as their egoism has been forcibly destroyed, whose sorrow has been ended by worshipping Lord Narahari who is the trusted friend of the gods, are devotees of Lord Viṣṇu who verily excel. [117]

भगवरत ितं प्रभसततभाजां ुभचररतं तव लक्ष्म नोरभया्रय ।

शुरुरतपथमवतीणमजिु पुंगि हिररत मलं थचरिंथचतं यदेतत् ्।।११८।।

The virtuous conduct and the divine characteristic of those who possess devotion to the Lord have been explained to you by us, which entering into the ear,

quickly removes the impurities of men which have been accumulated over a long period of time. [118]

न हह न्मवप मृगूयते कदाथचन्न खलु ◌ीरजक्षेदिांप्रयोगोः ।

मृदुलुघुवचिासभा्नकीरतं ◌ंभजनमहं तव दास्य एव थचंतां ।।११९।।

Surely, even wealth is not sought by them at any time, nor indeed freedom from connection with bodily affliction, but only resorting to the Name and glory of the Lord in gentle and soft speech; and their only thought is, 'I am at Thy service only.' [119]

ुभिचररतमवप द्ववषंरत पुंगि स्वियसमह दुशुचररतानुबंथ्यचत्तगोः ।

महदकुिलमप्यवाप्य ◌ुस्था भगरिरसिका अवैष्टणवास्ते ।।१२० ।।

But, those who hate even the good conduct of men, themselves having their own minds bound to bad conduct, who still feel they are faring well even after meeting with great evil, and who take delight in carnal pleasure, are not devotees of Lord Visnu. [120]

परमुिखपदं हृद्बुजस्थं क्षणमवप नानुिज्जसन्त मत्तभावगोः ।

ववतथवचनजालकैरजस्रं वपदर्त नाम हरेरवैष्टणवास्ते ।।१२१।।

Those whose minds are intoxicated, who even for a moment are not attached to the Lord who is the abode of supreme happiness existing in the lotus of their own hearts, and who always try to cover the Name of Lord Visṇu by the web of their vain words, are not devotees of Lord Visnu. [121]

परयुवरतनेषु रनत्मयलुधगोः कृपणथ्यो रनजकुक्षक्षभारपूणागोःज ।

रनयतपरमहत्त्वमन्यमाना नरपिवोः खलु ववष्टणुभसततहीनागोः ।। १२२ ।।

Those who are ever covetous of others' wives and wealth, who have wretched minds, who are fully engaged in the task of filling their belly only, and who consider themselves restrained because of others' eminence, are only beasts in human garb, and are surely devoid of devotion to Lord Visnu. [122]

अनवरतमनायिंजगरततातोः परपररभावकहहंकिाऽरतरौरोः ।

नरहररचरणस्मृतौ ववरतता नरमसलनातोः खलु दूरूतो हह वज्योःज ।। १२३ ।।

Thosewho areever fond of associationwith vulgar persons, who insult and harm others, who are of very wrathful disposition, who are impure men disinterested in remembering the Feet of Lord Narahari (Lord Visṇu as Man-lion),should verily be shunned from a distance itself." [123]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

ववद्यापरतनेत्रद्युन्ाय भगवतोः पुरुषोत्तमस्य स्वरूपवणनंज तथा नारदेन

भगवद्भसततवणनंज नाम दिमोऽध्यायोः ।। १० ।।

Thus ends the Tenth ChapteroftheDialogue between Jaimini andthe Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Description of the Form of the Supreme Being to Indradyumna by Vidyapati and Explanation of Devotion to the Lord by Narada."

एकादोऽध्यायोः

Eleventh Chapter

KingIndradyumna's Journey toUtkala

॥ जैसैमरनरुवाच ॥

नारदाद्ब्रह्मणोः पुत्राद्भगवद्भसततमुत्तमाम् ◌्।

शुरुत्मवेत्मथं परमप्रीत इन्नद्युनोऽप्युवाच तम् ◌्।।१।।

Jaimini said: Having heardthus aboutthebesttypeofdevotion from Narada the son of Lord Brahma, Indradyumna was extremely happy and also spoke to him. [1]

॥ इन्नद्युन उवाच ॥

ीुङ्गिस्तु ववद्भद्सभभवजव्याथ्ववनिानोः ।

ममोपहदष्टिो भगवन्ीडिभूत्मिांप्रतमेव मे ।।२।।

Indradyumna said:O holy one, learned people hadadvised me that association with saints destroys the disease of worldly existence; and truly, that has happened with me now. [2]

येन ाक्षात्मकृतो ववष्टणुोः परमात्ममा परात्मपरोः ।

ि त्मिवं यन्मसन्दरायातस्त्मवदन्योः ुरत्र कोः ।।३।।

Lord Visnu is the Supreme Self and is Higherthanthe highest. Thou who hast directly seen Him have come to my house: then, in this respect, here other than Thee who would be a saint ? [3]

त्मवत्मिंरनान्नाद्भगवंस्तमो मे निामभयगात् ◌्।

यन्मे त्मवरयते थचत्तमथचतुंज नीलमाव्म् ◌्॥४॥

In Thy proximity, Oholy one,the darkness ofignorance has been destroyed, since it hastens mymind toworship LordNilamadhava. [4]

वेसत्मि ब्रह्माण्वृितूतान्तं पयिजन्ावलजौककको:

तदावां रथमास्थाय पश्यावो नीलमाव्म् ◌्॥५॥

पुरुषोत्तमिंज्ञस्य क्षेत्रस्यालंकृतं ुिभम् ्।

तत्र तीथारजन ुिन्तीरत बहुसभोः कथथतारन मे ।

त्मवद्धातयाद्यहद जानासम भवेयुोः ुिफलारन मे ।।६।।

Thou hast access to allthe worlds andby travelling Thouknowest the affairs of the entire universe. Hence having recourse to the chariot we both shall see the nicely adorned and auspicious Lord Nilamadhava of the sacred place named Purusottama. Many people have mentioned to me that there are holy spots there; if I know all these through Thy words, they will be fruitful forme. [5-6]

।। नारद उवाच ॥

हन्त ते दिरजयष्टयासम क्षेत्रं ंक्षेत्रसस्थतारन च ।

तीथारजन ुिसतत्भूश्च क्षेत्रमाहात्म्यमेव च ॥७॥

Narada said: '"Very well ! I willshow you the sacred place, and the holy bathing spots located in that sacred place, the Saktis', the Sambhus 2, as also the glory ofthat sacred place. [7]

ाक्षिारक्ष्यसि देविं भततस्यात्ममिमपकजम् ्।

तवानुग्रहतोः ाीिं चतुा ज् व्यिवसस्थतम् ्।।८।।

1. Divine Powers

2. Forms ofLord Siva

यस्य ुिंदिनजान्मत्मयो जायते भसततभाजनम् ्। ९.१ ।

Directly you will see the Lord of the gods whogives Himself up to the devotee, as having very soon manifested four-fold on account of compassion for you. By seeing Him a mortal becomes a possessor of true devotion". [8-9.1]

एवं कथान्ते तौ प्रीतावहोः कृत्मयं ुिमाप्य च ।।९.२।।

यात्रानुकूलं रनणीय पञ्च्यां बुव्ारि ।

ज्येष्ठकृष्टणेतरे पक्षे पुष्टयक्षे लग्न उत्तमे ।

एकत्र ि रयतौ रात्रत्रं ंरनन्यतुनृपजनारदौ ।। १० ।।

At the end of such conversation both were delighted. After finishing their daily rituals, fixing the favourable time for commencement of journey on Wednesday, the fifth day of the bright fortnight of the month of Jyestha in the excellent auspicious moment when the Pusya star would be in the ascendant, the King and Narada slept together and passed the night. [9.2-10]

॥ ततोः प्रभाते ववमल इन्नद्युनो नृपोत्तमोः ।

घोषणां कारयामिा राज्यस्य ि ह बनुसभोः ।। ११।।

यथाववभवतोः ि न्यैनीलाहरगमनं प्ररत ।

यावज्जीवं तत्र विां कररष्टयामो ववरनसश्चतम् ्।।१२।।

Then in the clear morning theexcellent King Indradyumnagot made a proclamation about the proposed movement of the Kingdom to Niladri along with relations and the armed forces appropriately according to rank: "We have definitely decided that till the end, of our life we shall stay there. [11-12]

या वृवृत्तोः कसल्पता यस्य ि तया तत्र जीवतु । १३.१।

Whatever avocationhasbeentakenupbyanyone,lethimlive there by that. [13.1]

राजानोः ि ावरोश्च ि ामात्मयोः ि पररच्छदोः ।।१३.२।।

रथैगजैस्तुरंगैश्च कोषैः ि ह पदारतसभोः ।।१४।।

व्रजन्तु ि सज्जतास्तत्र ब्राह्मणोः ि ासग्नहोत्रत्रणोः । १५.१।

Let the kings go thereduly prepared alongwith the members of their inner apartments, with ministers and the retinue, with chariots, elephants, horses, treasuries and the foot-soldiers. The Brahmins along with Agnihotrins who maintain the sacrificialfire; [13.2-15.1]

वणणजोः ि ह भाण्डैश्च ि पण्योः पण्यजीववनोः ।।१५.२।।

Merchantswiththeirmerchandise,traderswiththeircommodities; [15.2]

राष्टरकमणजण रनष्टणातोः किुला राजवत्मिुज ।

ज्योरतववदजो नृत्तूमयववदो दण्नीितौ प्रवीणकोः ।।१६।।

Those well-versedintheaffairsofthestate,expertsinroyal high roads, astrologers, dance-masters,thoseproficientinjudicature;[16]

नृत्तूमयगायनवाहदत्रचतुववज्ञुद्ियोः ।१७.१।

Those having goodunderstandingofthefour-foldartofdancing, singing, instrumental music,andthelike;[17.1]

गजवासजनराणां च भैषज्ये ास्त्र उत्तमे ।।१७.२।।

किुला दृष्टिकमाणजो ववद्यास्वष्टिादिस्ववप ।

उपाङ्गववद्यिु तथा कुहकाथकुजतूहलोः ।। १८ ।।

Those skilled in the excellent scienceof medicinefor elephants, horses and human beings; those with proven achievements in the eighteen sciences as also in the minor sciences; those interested in studying the ways of impostors; [17.2-18]

ववाहसिकाश्चोरास्तथान्ये पश्यतोहरोः ।

ववथचत्रकथनाजीवाश्चिुकाराश्च मागो्ः ।।१९।।

High-way robbers, thievesasalso those whosteal beforeaperson's eyes; those who live on telling amusing stories, flatterers and royal panegyrists; [19]

स्त्रिोपजीववनश्चैव तथान्ये ल्यहारकोः ।

द्यूतकाराश्च पुंश्चल्यो वेश्या वानुगा ववोः ।।२०।।

Those living on teaching scriptures,andothers whoare extractors of thorns, gamblers, harlots, prostitutes, visitors of brothels, keepers of prostitutes; [20]

कृषीवलाश्च गोमेषच्छागोष्टरखररक्षकोः ।

किुन्तपालाश्च कवपव्यिाादूजलरक्षकोः ।। २१ ।।

Farmers, persons tending cattle, sheep, goats, camels and mules; keepers of birds, and those maintaining monkeys, tigers, and panthers; [21]

आहहतुसण्किगोरक्ष्यिबरा ले्च्छजातयोः ।। २२॥

Snake exhibitors, cowherds and tribals, and those of barbarian race; [22]

अन्ये च ये मालवदिजाता आज्ञां मदीयामनुपालयसन्त ।

ते यान्तु ि वे वितौ हह नीलाचले यथास्वं कृतवास्तुभागाोः ॥२३॥

And the others born in the Malava country who follow my orders - let all of them go for dwelling in Nilacala, each on his own account and having constructed their own respective dwelling places." [23]

एवमाज्ञाप्य नृपूरतयात्रजायां च कृतक्षणोः ।

नारदेन ि माग्य दैवज्ञसमदमाह ि ोः ।।२४।।

ि वित्मिर मुहूतं ं मे रनणीतं ते यथा पुरा ।

तावन्माङ्गसलकं वस्तुजातं ि यगुपुानय ।। २५ । ।

पुरोहहतमतेनासस्मन्क्षणे यावद्भवमृगूयते ।२६.१ ।

Having ordered thus, the King waited for the right moment for the journey. Along with Narada he met the astrologer and asked : “O astrologer ! Even as you had previously fixed for me the suspicious moment, within that time arrange properly all the auspicious articles as per the advice of the priest, while this suitable moment is being awaited.” [24-26.1]

तेनाहदष्टोः ि गणकोः पुरोहहतिहायवान् ।। २६.२।।

आजहार ि मस्तारन माङ्गल्यारन द्भवजोत्तमाोः ।

अत्रान्तरे ि राजवषहजदजव्यसिंहंनिसस्थतोः ॥२७॥

Thus ordered by him, O most excellent Brahmins, the astrologer collected all the auspicious articles with the help of the priest. Thereafter that Royal Sage sat on the splendid throne. [26.2-27]

यात्रासभषेकमाङ्गल्यं ववप्रौोः प्रागनुभाववतम् ।

श्रीूततवहह्वितताभयां ूततेनाधदैवतेन च ।।२८।।

पावमान्यास्थिूततेन पृथङ्गाङ्गल्यवकैज् ोः ।

तीथाद्जसभरौषी्सभश्च िवगजन्ौः पृथृतपृथृक् ।। २९ ।।

असभवषततस्ततो राजा चीनांुकिहतांभा ।

रराज वपुषा दीप्तो रनमूज्ोः पावको यथा ।। ३० ।।

The Brahminsat first performed the auspiciousanointingceremony for the journey. With the chanting of Srisūkta, Vahnisūkta, Abdaivata-sūkta, Pavamanya and Abdhisūkta which separately augment auspiciousness, the King was anointed with the waters of the holy bathing places, medicinal herbs, and all perfumes one after another and the water was wiped off from his body by a silken cloth. With that body he shone resplendentlike the smoke-free fire. [28-30]

आमुततितलविनोः स्वाचान्तोः िपववत्रकोः ।

नान्दीमुखासन्पतृगृणान्पूजरयत्मवा यथाववथ् ।। ३१ ।।

जयाराष्टरभृतो हुत्मवा गणहोमांश्च यत्मनतोः ।

खिध्वरनिुगन्ाढ्यं श्वेतवणं ंववमूकम् ्।।३२।।

वसह्नं प्रदक्षक्षणं चि दक्षक्षणावतगजाथचषजा ।

ाक्षात्मकारेण ददतं जयं राज्ञे जयाथथनेज ।।३३॥

He put on a white garment, and having sipped water according to rule with the holy sacrificial grass, he duly honoured the Nandimukha forefathers. He carefully offered oblations to the Deity Jaya who causes victory, the rastrabhṛt oblations for welfare of the state and also oblations to Lord Ganesa. He circumambulated the fire which was enriched with the sound of conch and excellent fragrance, and was white and free from smoke, when, by the flame which was turning to the right, manifesting Himself directly the Fire-god granted the boon of victory to the King who was praying for victory. [31-33]

नवग्रहमखान्ते च ग्रहकुभेन ेथचतोः ।

ग्रहाणां दौष्ट्यनिााय ौस्थ्यस्यावप ववववृद्ूये ||३४||

At the conclusion of the sacrifice to the nineplanets, for eradication of the evil influence of the planets and for augmentation of good health, he was sprinkled with the holy water from the potconsecrated to the planets. [34]

ज्योरतोःास्त्रिोहदतैमन्जत्रैदैवज्ञववथ्चोहदतौः ।

ततो माङ्गल्यनेपथ्यवव्ानमुपचिमे ।। ३५ ।।

Thereafter withthe mantrasas indicated in astrologyandas enjoined by the rules mentioned by astrologers, he undertook the auspicious ceremony of going to the toilet. [35]

चीनांुकिप्रावरणे वव्य कवचं रनजम् ्।

सिरोवेष्टिनकं ुभ्रं ुरत्मनमुकुिोज्ज्वलम् ्।।३६।।

ावितौ शुिुरतयुगे रत्मनकुिलभूवषते ।

ग्रैवैयकं महाघं ंतु हारं तरलभूवषतम् ्।।३७।।

दा्राथ नृपृश्ेरेष्ठोः केयूराङ्गदमुहरकोः ।३८.१ ।

Covering his armour with silken cloth, that most excellent King put on a white covering for the head, looking bright due to the crown made of excellent gems. The two ears were ornamented and were adorned with ear-rings having gems. Around the neck he put on the chain which was of high value and was adorned with the central gem. Then he fixed the bracelets named Keyūra and Angada for the upper arms, and wore the rings. [36-38.1]

मध्येन त्रत्रवलीततं स्वणिूजत्रं ंत्रत्रवृद्ूदौ् ।।३८.२ ।।

हहरण्यककंककणीयुततमुततातोरणमासलकम् ्।

नानारत्मनौः ुघहितां दा्राथ ुमेखलाम् ्।। ३९ ।।

In the middle of the body hehad athree-fold golden stringattached to the three folds above navel, with arched pearl garlands having golden tiny bells. Then he put on a beautiful girdle nicely made with varieties of gems. [38.2-39]

अनर्घय जपादकिके पादयोोः ंन्यवियत् ्।

ंमुखादसितजादि ेददृि ेस्वं ववभूवषतम् ्॥४०

He placed two priceless anklets onthe feet. Hehadalook at himself thus decorated, in themirror shown in front. [40]

मङ्गलारोपणाथीय हैमपीठमुपाववित् ्।

प्राङ्मुखोः श्रीरं् देवं ंस्मरन्मुदिनम् ्॥४१॥

मङ्गलायतनं ववष्टणुं ंवमजाङ्गल्यकारणम् ्।

स्मरणादस्य नश्यसन्त पातकारन बहून्यवप ॥ ४२ ॥

For the purpose offixing theauspicious articles for the commencement of the journey, he sat on a golden seat facing east, remembering Lord Sridhara3, Lord Madhusudana+, and Lord Visṇu who is the abode of auspiciousness and the cause of all welfare. By remembering Him sins, even thoughnumerous, aredestroyed. [41-42]

ंमिनस्यामथो मालामातवजीं गन्व्णणतजाम् ्।

दा्र प्रथमं राजा मसन्त्रतां स्वपुरिो्ा ॥४३॥

मृदं् दीपं फलं दूवूादजथ्गोरोचनां ततोः ।

मन्त्रासभमसन्त्रतान्वािसजन्दि्थैरैसभरक्षक्षतोः ॥ ४४ ॥

आत्ममानं ददृि ेराजा ंौरभेये हववष्टयथ । ४५.१ ।

Then the King atfirst put on the perfume-spreadgarland of seasonal flowers duly sanctified by his own priest with mantras. Thereafter he held sacred earth, lamp, fruit, sacred grass, curd and gorocanas which were all consecrated with mantras. The King was then well protected with the use of consecrated white mustard seeds and he saw his own reflection in the clarified butter of cow. [43-45.1]

3. Lord of Goddess Laksmi, Viṣṇu

4. Lord Visṇu, the killer of demon Madhu

5. Bright yellow orpiment prepared from the bile of cattle

मुकुरे मसन्त्रते पश्चात्मस्वं दृष्ट्वा नृपृकिरी ।।४५.२।।

बह्वचौः ासन्तघोषेण ुमुदीणिुजभायरतोः ।

याजुषुटकौोः पथथूिततेन व्रजन्मागेऽसभरक्षक्षतोः ।।४६।।

Thereafter, that lion among kings saw himself in a consecrated mirror. Those who were well-versed in Rgveda uttered the chanting for 'peace' and his bright future was spoken about. Those proficient in Yajurveda chanted the Pathisūkta which well assured him protection while going on the way. [45.2-46]

पौराणैमङ्जगलैवातजयैोः कृतवीयज्ञूतनृपजोः ।

मार्गैोः स्तुरतपाठेन प्रादुभूतजपरिामोः ।।४७ ।।

By the utterance of the auspicious statements fromPuraṇas the strength and firmness of the King were secured. The panegyrists expressed his prowess by reciting his praise. [47]

पाररजातहरं ुत्मयिाहहतं गरुिध्वजम् ्।

ध्यायन्हृत्मपङ्कजे राजा दक्षक्षणं पादमुद्यौ् ।।४८।।

Contemplatingin the lotus ofhis heart on Lord Krsnawho had taken away the celestial Parijata tree together with Satya, and who has Garuda for His ensign, the King advanced his rightfoot. [48]

प्रदक्षक्षणीकृत्मय मुरनं ंनारदं पुरतोः सस्थतम् ्।

मध्यद्वारमुपागच्छद्वेत्रपाणणसभरावृतोः ।। ४९ ।।

He went round Sage Naradawho waspresent infront,and approached the middle of the door, surrounded by men who were having cane in hand. [49]

6. Consort of LordKṛṣṇa

आहदष्टिपदमागोऽविसग्नहोत्रपुरोःरीः ।

तत्रापश्यसत्मस्थतासन्वप्रानात्ममनो दक्षक्षणेन वै ।।५०।।

माङ्गल्यिूततं पठतोः ुभ्राभान्पाणुरिुकिान् ्।

लाजोः ि पुष्टपा राजाग्ेक्षेक्षपतोः ि ंि तोः ि ुभम् ्।।५१ ।।

He was led along the way with the sacred fire in front.There he saw the Brahmins present to his right. They were looking bright with white cloth and were reciting the auspicious hymn. They were throwing the parched grains and flowers in front ofthe King and wishing himwell. [50-51]

वामपाश्वसजस्थता वेश्याश्चामरव्यग्रपाणयोः ।

ुभ्रिालंकारविनाोः स्मेरपद्माननाोः ि भाोः ।। ५२ ।।

On the left side were fair-complexioned prostituteswithbright ornaments and dress, and their faces were looking like full blown lotuses. They were busy moving the chowrie (a tuft of the hair of the wild goat's tail) with their hands. [52]

ब्राह्मणान्पूजूयामि भसततनम्रो द्भवजोत्तमाोः

वस्त्रालंकारमाल्यैश्च ि ुगन्रै्नुलेपनौः ।।५३।।

O best Sages, theking bowedwith devotion andhonoured the Brahmins with clothes, ornaments, garlands andvery fragrantunguents. [53]

तोषयामि तासन्वप्रान्भगवद्भुद्ध्भाववतान् ्।

वेश्याभयो माग्ेभयश्च दीनानाथेभय एव च ।

राजानुमत्मया ि थचवो यथाहं प्रददौ न्म् ्।।५४।।

He pleased those Brahminslooking upon themas God Himself. With the King's approval the Minister gave away wealth appropriately to the prostitutes, panegyrists,destitutes andthe helpless. [54]

श्वेतान्पारावतान्हंाञ्चैताश्वं श्वेतकुञ्जरम् ्।

चिूतपल्लवं श्वेतमालाफलववभूवषतम् ्।

कदलीकाण्न्निद्तोरणाोः सस्थतं नृपाोः ।। ५५।।

पूणकुजभं ि पश्यन्वै मङ्गलारन बह्वून्यवप ।

सितातपत्रेणे सिराोः प्रदि ेवाररतातपोः ।। ५६।।

The King saw white pigeons, swans, white horse and white elephant and many other auspicious things. He also saw the consecrated pot filled with holy water and having tender mango-leaves. It was decorated with a white garland and fruit, and placed underneath the portal which had plantain stems fixed to it. Sunshine was prevented from falling on his head region with a white umbrella. [55-56]

युगपत्मपूयमजाणैस्तु क्बुसभोः ितिंख्यकैोः ।

सिमथश्रतारन ुिश्राव वाहदत्राणण बह्वूरन ोिः ।।५७।।

तथा मङ्गलगीतारन जयिधदांश्च भूपरतोः ।५८.१ ।

He heard the sound of many musical instruments completely mixed with hundreds of conches blown at once, as well as auspicious songs and words for 'Victory'. [57-58.1]

ततो ववविे प्रिाादं नृसिंहंमवलोककतुम् ्।।५८.२।।

यं स्मृतूमवा जायते मत्मयोःज िवकजल्याणभाजनम् ्।५९.१।

Then the King entered the temple to see Lord Nrsimha by remembering whom a mortal becomes entitled to all blessedness. [58.2-59.1]

दृष्ट्वा ि दूरूान्नृहररं ंहदव्यसिंहंनिसस्थतम् ्।।५९.२।।

प्रण्य िाष्टिावयवं िन्तोष्टयोपरनषथगरा ।

दक्षपाश्वसजस्थतां दुगुां िवदुजगुरजतमोथचनीम् ्।।६०।।

From a distance he saw Lord Nrsimha seated on a beautiful throne. Bowing with his eight limbs touching the ground, he propitiated the Lord with utterances from the Upanisads. Goddess Durga who removes all suffering was present on the right side of Lord Nrsimha, and was looking on with compassion. The King paid respects to Her near Her feet. [59.2-61.1]

ततोः पुरो् देवाङ्गादवरोप्य ुिभांस्रजम् ्।।६१.२ ।।

ओज्जयामिा गले ुिगन्ेनान्वलेपयत् ्।

नीराजयामिा राज्ञोः सिरश्चावेष्टियन्मुदा ।।६२।।

Thereafter the priest removed an auspicious garland from the Image of the Lord and placed it around the neck of the King. He anointed the King with fragrant sandal-paste and waved the sacred lights before him, covering his head with joy. [61.2-62]

पुनोः प्रदक्षक्षणीकृत्मय तौ देवौ नृपित्तमोः ।

सित्रबकायां ◌ मारोप्य प्रतस्थे च पुरस्कृतौ ।।६३॥

Then that most excellent King again went round the two Deities and placing them in front on a palanquin, he set out on the journey. [63]

प्रादुभूयज बहहद्धजीरे रथं दृष्ट्वा ◌ुसज्जतम् ◌्।

तुरङ्गमैवातजजवैदजिसभोः पररयोसजतम् ◌्।।६४।।

प्रदक्षक्षणीकृत्मय नृपृो नारदेन ◌ मावित् ◌्। ६५.१ ।

He appeared at the outer door and saw the chariot which was nicely decorated, with ten horses having the speed of wind nicely yoked to it. The King went round it and then along with Narada entered into it. [64-65.1]

ढतकामृदङ्गरनोःणिभेरीपणवगोमुखाोः ।।६५.२।।

मुरीचचरजींखा अवाद्यन्त ◌हस्रोः ।६६.१।

At that time large drums and tabors, in procession, kettledrums, cymbals, cow-horns, musical instruments like madhuri, musical symphony, and conches sounded in thousands. [65.2-66.1]

स्यन्दनाोः कोंहिस्तत्र नृपृाणामनुजीववनाम् ◌्।।६६.२।।

चकासिरे शे्रेणणकृता इन्रद्युनरथासभतोः ।

नानाप्रहरणोपेताोः पताकासभरलंकृताोः ।।६७।।

ध्वजोसग्रताोः स्वणरजौप्यैोः ककंककणीजालदपणैजोः ।

यन्त्रैनानजाक्लृप्तजता गंभीरसस्नग्नोंःस्वनाोः ।।६८।।

Innumerable chariots of kings who were dependent on him now appeared there arranged in rows around the chariot of Indradyumna. They were

furnished with diverse weapons and decorated with flags, with raised ensigns, and fitted with mirrors of gold and silver with large number of tiny bells, and machines of various types. They were making deep and pleasing sounds. [66.2-68]

पदातीनां कुञ्जराणां हयानां वातरंहिाम् ्।

पवत्तिंस्फिोनैहजसस्तबृंहहतैहजयहेवषतौः ।।६९।।

बहुलै रथरनघोषैसमथजश्रता वाद्यरनोःस्वनाोः ।

युगान्ताणवजरनस्वानतुल्याोः ुिशुरुववरे जनौः ।।७० ।।

The sounds of musical instruments combined with the clashing sounds of marching of the infantry, elephants and horses having the speed of wind, the trumpeting of elephants, neighing of horses, and excessive rattling of chariots were heard by people: all these appeared like the roar of waters at the time of Dissolution of the world. [69-70]

तसस्मन्क्षणे पौरजनाोः स्वस्विंभारिसज्जताोः ।

अश्वकै रिाभैरुष्टरैवाजहकैोः प्रततसस्थरे ।।७१ ।।

The citizens ready with their own respective necessary articles also at that very moment proceeded by horses, mules, camels and carriers. [71]

आन्दोसलकाश्च पल्यंकाोः कोहिश्च तुरङ्गकाोः ।

श्रेणीभूताश्च दृश्यन्ते राष्टरप्रस्थानिंकुले ।।७२।।

Swings, palanquins and horse-carriages arranged in rows were seen in innumerable multitudes when there was gathering together for departure of the nation. [72]

राजावराेोः ितो वृत्ता वषवजरैस्ततोः ।

नानायानिमारूढाोः पासलताश्चाथ्काररसभोः ।।७३।।

महिौन्यैश्च िंरुद्ा राजागाराद्धवरनययुजोः । ७४.१ ।

Thereafter, the members of the inner apartments of the King in hundreds, surrounded by eunuchs, mounted on various kinds of vehicles, protected

by officers and cordoned by large armies, came out of the palace. [73-74.1]

यज्वानश्चासग्नहोत्राणण ि्यारूढारन वृनूदोः ।।७४.२।।

ि्किेषु ि मारोप्य ि पत्मनीकोः प्रतसस्थरे ।७५.१ ।

The performers of sacrifice placed on carts the articles of oblation to the sacrificial fire kept in sacrificial vessels, and set out in groups, along with their wives. [74.2-75.1]

तथा पुस्तकभारांश्च देवताचाकजरण्किान् ्।। ७५.२।।

इध्मबहहकुम्पित्री: ि भारान्होमिंभृतृान् ्।

वाहयामिुरन्यैश्च ि किावाहकद्धवजौः ।। ७६ ।।

And they arranged to transport the loads of their books, baskets containing articles for worship of deities, firewood for the sacred fire, sacrificial grass, holy kusa grass and vessels used in sacrifice, and all materials collected for the oblation, through other Brahmins who had called for carts for the purpose. [75.2-76]

ग्मिन्तामात्मयभृतूमयाश्च पुरो् ऋसत्मवजश्च ये ।

राज्ञोः प्रकृतदिाश्च उपचाररनयोथगनोः ।।७७।।

वोपचारिंभारानितेऽन्ये प्रयारयनोः ।७८.१।

Feudatory princes, ministers, servants, family priests, priests regularly performing sacrifices, and the personal servants of the King employed for attending on him were the others who set out with all the articles of service. [77-78.1]

कोषागाररनयुततताश्च कोषजातमिषेतोः ।। ७८.२।।

मिादाय ययुस्तूणं ंराज्ञोऽविरिवकोः ।

मालाकारादयोः ि वे पण्यजीवादयस्तथा ।।७९।।

स्वं स्वं पण्यं ि मादाय ययू राजरनयोथगनोः ।

श्रेष्ठ श्रेण्यादयोः िवे पुरखविजवासिसभोः ।।८०।।

मिं ववरनययुजोः स्वस्वव्यवहारववलिकाोः ।८१.१।

Persons employedin the treasury collected the treasure without leaving anything and quickly proceeded. All those serving the King in his leisure and the garland-makers, as also the traders and the like also went, collecting their own respective goods. The employees of the King, the upper classes and the rest, all set out alike, along with the inhabitants of the city as well as of mountain villages, as they were interested in their respective occupations. [78.2-81.1]

इन्नद्युनस्य नृपतेयात्रजिामयवाहदतान् ।।८१.२।।

भेरीमृदङ्गपिहान्व्यश्नुवानासन्दगन्तरम् ।

शुरुत्मवा जनपदावासिजनाोः िवे िंिभ्रमाोः ।।८२।।

राजाज्ञां मूसध्न जिंमान्य रनगतजा नीलपवतजम् ।

यस्य यश्च ऋजुोः पंथाोः ि च तेनैव जसग्मवान् ।। ८३ ।।

The kettle-drums, tabors andwar-drums which were soundedat the time of the journey of King Indradyumna, were filling the atmosphere with their sound. Hearing them the people living in the country-side were flurried and set out for the Nila Mountain, showing high respect for the King's order. Whichever way was straight for a person, by that only he went. [78.2-83]

न राजमागं ंप्रजवाद्ध्यमृगूयन्त नृपाज्ञया ।

नीलाहरप्रासप्तमागेण दुगुमेजणावप ते ययुोः ।।८४।।

By order of the King they didnot seekto take the highway for the sake of rapidity, and for reaching Niladri they went even by the way that was rather difficult to travel. [84]

इन्नद्युनोऽवप राजेन्नोः िमस्तपुरवासिसभोः ।

चतुरङ्गानीककनीसभोः िहषासजभश्च वेसष्टितोः ।। ८५ ।।

श्रेणीभूतक्षक्षरतपरतस्यन्दनावसलमध्यगे ।

रथे रराज राजवषोःज ि तुल्यपररच्छदो॥ ८६ ॥

The royal sage Emperor Indradyumna, too, surrounded by all the inhabitants of the city and the fourfold armed forces', shone in his chariot in the midst of the rows of the multitudes of chariots of the kings. His retinue was like that of Lord Indra. [85-86]

7. Infantry, chariots, elephants and cavalry

पुरस्त्रीमङ्गलाचारगीतलाजप्रिूनकैोः ।

मङ्गलाचारिोभासभोः प्रिन्निुभचेतनोः ।। ८७ ।।

वातरंहैहजयैयुतजतरथेन प्रययौ मुदा ।

अनुकूलारनलप्रोद्यद्नच्छार्यिुीतले ।।८८।।

नीरजस्के महीपृषूटठे ि मीकृतचतुष्टपथे ।

दिाध्वनीनैोः पुरुषैोः काननान्तरवेहदसभोः ।। ८९ ।।

आहदष्टिवत्ममा जनृपूरतमागजस्जयोभयपाश्वगजान् ।

दिानरण्यारन मुहुोः पश्यन्नानन्दलोचनोः ।।१०।।

ििमामुत्मकलदिस्य ववभजन्तीं वनान्तरे ।

मागस्जथां चथचकजां प्राप चथचतजां मुण्मिालया ।। ९९ ।।

By the repetition of the prayer for hissuccess and auspiciousness, song, parched rice and flowers of the women of the city, and by the brilliance of the auspicious ceremonies, the King's mind was rendered placid and happy. He happily proceeded by the chariot to which horses having speed of wind were yoked, along the surface of the earth which was free from dust and was having levelled crossroads. It was excellently cool with dense shade and blowing of agreeable wind. The way was indicated to him by the travellers and persons who knew the forest-interior. The King was incessantly looking at the country and the forests on both sides of the road and his eyes were delighted. In the interior of a forest on the way he came to Goddess Carcika located demarcating the boundary of the country of Utkala. She was covered with a garland of heads. [87-91]

अवतीय जरथाराजा ववनतो नारदाज्ञया ।

ष्टिाङ्गपातं तां नत्मवा तुष्टिावानन्दचेतनोः ।।९२।।

As per the adviceof Narada, the Kingalightedfromthechariot and bowing to Her with humility and with his eight limbs touching the ground, he prayed with amind fullof joy. [92]

॥ इन्रद्युन उवाच ॥

नमस्ते त्रत्रार्दिारन िवापजद्भवरनवाररणण ।

ब्रह्मववष्टणुसिवाद्यासभोः कल्पनासभरुदीररते ।।९३।।

Indradyumna said:Salutations to Thee, OGoddess of the gods, who wardest off all danger, O Goddess who hast originated from the primal thoughts of LordBrahma, Lord Visnu and Lord Siva ! [93]

कारणं जगतामाद्ये प्रिीद परमेश्वरर ।

त्मवया ववना जगन्नैतत्मक्षणमुत्मिहते सिवे ।। ९४ ।।

O Primeval Goddess, Thou art the cause of theworlds;be gracious, O Supreme Goddess ! Without Thee, even for a moment this world cannot endure, O Auspicious One. [94]

सिद्योः िवकजायाणजां मङ्गलारन च िाश्वते ।

त्मवत्मपादारान्फलं मत्मयलजोके हह नान्यथा ।। ९५ ।।

O Eternal One ! In thisworld of mortality, successesinallundertakings as also the auspicious things are verily the fruit of worshipping Thy Feet, and are not possible otherwise. [95]

चराचरपतेववष्टजणोोः िसततस्त्मवं परमेश्वरर ।

यया ृिजृत्मयवरत च जगत्मिंहरते ववभुोः ।।१६।।

O Supreme Goddess! Lord Visnu is the Lord of the world with the moving and the non-moving things, and Thou art His power by which the Omnipotent Lord creates, sustains and dissolves theworld. [96]

चराचरगुरुं देवं नीलाचलरनवासिनम् ्।

अनुगृह्णीष्व मां देवव यथा पश्ये स्वचक्षुषा ।।१७।।
O Goddess, have compassiononme,so that I maysee withmy own eyes God who is the Lord of the moving and the non-moving things, and who dwells in Nilacala. [97]

॥ जैसैमरनरुवाच ।।

नारदस्योपदिने स्तुत्मवा देवीं नराथ्पोः ।

आरुरोह रथं तूणं ंववस्वानुदयं यथा ।। ९८ ।।

Jaimini said: Havingprayed to theGoddess as per theadvice of Narada, the King quickly mounted the chariot just as the sun ascends the eastern mountain. [98]

ततोः प्रतस्थे तरि ि राजा श्रान्तवाहनोः ।

थचत्रोत्मपलमहानद्यास्तीरे ववरलकानने ।। ९९।।

ातुकन्दरववख्याते न्यवियदनीककनीम् ्। १००.१ ।

Thereafter he proceeded speedily. When thedraught animals were tired, he encamped the army in the thin forest known as Dhatukandara on the bank of river Mahanadi which was having various lotus flowers. [99-100.1]

अपराह्णकियां कतुं ंयावदासह्नकमादृतोः ।। १००.२ ।।

जलावतरणे नद्यां ववविै स्वपुरिो्ा ।

पूवं ंि िोथ्ते प्राज्ञैववषजकण्किवसजतेज ।। १०१ ।।

When he tookup the daily rituals for carryingout the afternoon religious rites, along with his priest he entered the river at the descending place which was cleaned previously by the wise people and made poisonous and thorny plants. [100.2-101]

स्नात्मवा ि तप्य जदेवांश्च वपतृनथ ववािंपरतोः ।

पूज्य ववथ्वद्ववष्टणुं नृपृतीन्प्रकृतीस्ततोः ।। १०२ ।।

मिनयामिा नृपृोः ि रनर्विानाहदसभोः । १०३.१।

After bathing, the King offered libations to gods and the deceased forefathers, and then worshipped Lord Visṇu properly according to rule. He honoured the kings and the subjects thereafter, by making them sit together, offering seats, etc. [102-103.1]

नारदेन िह श्रीमान्प्रववश्यान्तोःपुरं ततोः ।। १०३.२।।

ुिरान भोज्यारन बुभुजे प्रीतमानोः । १०४.१।

The illustrious King then along with Narada went into the inner apartment and partook of eatables which were tasting like nectar, with a delighted heart. [103.2-104.1]

पसश्चमाहरं ंततो याते ववस्वरत ववांपरतोः ।।१०४.२।।

ियेववथ्ं ंिमाप्यिु ीतभानौ िमुद्यते ।

अनुजीववववांि नाथोः िभामध्य उपाववित् ्।। १०५।।

Then, when the sun set, the King quickly finished his evening rituals. With the rise of the moon, he sat in the Assembly, as the Lord of the subjects who were dependent on him. [104.2-105]

तत्र तसस्मन्नरपरतबभजौ िाम्राज्यलक्षणोः ।

पूिणमजण्लिश्चन्रो ज्योरतषासमव िारदोः ।। १०६ ।।

In that the King shone there with the signs of emperorship, like the autumnal full-moon among the stars. [106]

कवयोः कवयांचुिोः कीरतं ंतस्य ुिमलाम् ्।

जगुगाथजां ुिग्रथथतां गायकोः कलिुस्वरोः ।। १०७।।

Bards composed in poems his fame which was clean like nectar. Singers with good, melodious voice sang his story which was very nicely put together. [107]

रूपयौवनलावण्यगववतजा गणणकास्ततोः ।

लयतानाङ्गहारैश्च ीुदै्ननृजतुोः पुरोः ।। १०८ ।।

Then the courtesans who had the pride of their beauty, youth and charm, danced in front with perfectly flawless timing, tone and gesticulation. [108]

मागा्स्तुष्टिवुश्चैनं लोकोत्तरिभाकृरतम् ।

गद्यपद्यप्रबना्द्यैसश्चत्रैौः पदकद्धकैोः ।। १०९।।

Panegyrists extolled him describing his extraordinary splendid stature through wonderful collection of words, in prose, poetry, compositions, etc. [109]

ततोः ि राजा प्रानच जवैष्टणवाण्यान्भिादोः ।

ुिमितैगं्म् ाल्यताबूलैररतोिभनौः ।।११०।।

Then the King respected highly the foremost of the devotees of Lord Visnu who were members of the Assembly, with sandal-paste, garland and betel which are highly regarded as articles of honour and very auspicious. [110]

नृपांश्च ितिस्तत्र ुखिीनान्नृपाज्ञया ।

भिवयामिा यथायोग्यं नृपूरतभाजनौः ।।१११।।

Hundreds of kings were comfortably seated there as per the order of the King; he honoured them appropriately with things befitting kings. [111]

अथापृच्छन्मुरनवरं नारदं भगवसत्मप्रयम् ।

सिंहंनिाहे स्विीनं बहुमानपुरोःरिम् ।

भगवच्चररतं श्रोतुं ि वपजापापनोदनम् ।।११२।।

Narada the Best of sages who is dear to God, was nicely seated on a proper throne. The King first accorded to him immense respect and then, with a wish to hear, asked him about the story of the Lord which removes all sins. [112]

।। इन्नद्युन्न उवाच ॥

भगवन्वेदवेदाङ्गरनान्न भगवसत्मप्रय ।

त्मवमेव चररतं ववष्टणोजानजासि ज्ञानचक्षुषा ।।११३।।

Indradyumna said: "O holy one, O repository of the Vedas and their limbs, O one who are dear to the Lord! Thou only knowest the story of Lord Visnu through the eye of wisdom. [113]

हरेश्चाररत्रिया् दृढपङ्कमलीमिम् ्।

क्षालयान्तममज मुने यद्यन्निुोको मरय ।। ११४ । ।

O Sage, if Thou art compassionate to me, pray, wash the strong impurity of sins which is inside me, by the nectar of the story of Lord Visnu." [114]

इत्मथमालापिंसमश्रे मुरनराज्ञोः कथान्तरे ।

प्रववविे नृपं द्वोःस्थ उत्मकलिेप्रिवकोः ।। ११५।।

उवाच देव द्वारान्ते रतष्टठत्मयुत्मकलभूसमपोः ।

पिपायनो देवपादपद्मं रष्टिुं ंमौसलकोः ।।११६।।

Thus the Sage and the King had talks combined with conversation. In the midst of that, an official of the King of Utkala entered and was at the door. He spoke to the King: "O Lord, outside the entrance the King of Utkala is present, with presents and along with his chiefs, to see the lotus-like feet of Thy Majesty." [115-116]

ववज्ञावपतोः ि राजवषद्जजवास्थेनैवं ंिभ्रमोः ।

उवाच तं हह भो ववप्रोः श्रुत्मवा तद्दिमण्निम् ्।।११७।।

क्षेत्रं ंश्रीपुरुषिस्य तद्वात्ताकजणनजोत्मिुकोः ।

प्रविेयाववल्बं तं श्रीमदुड्डुरमहीपरतम् ्।।११८।।

(Jaimini said :) O Sages, when the person at the door reported thus, that Royal Sage anxiously spoke to him, since having heard about the Sacred Abode of Lord Sri Purusottama the Supreme Being, which was the ornament of that country, he was eager to hear information about it: "Bring in the glorious King of Udra without delay. [117-118]

ि हह नीलथगरौ ववष्टणुं ंमाराध्य ंुरनमलजोः ।

यस्य ंदिनजात्मिवे भववष्टयामो हतांहोः ।।११९।।

Having worshipped Lord Visnu in Nilagiri he has become perfectly pure. We will all be free from sin by seeing him." [119]

शुरुत्मवा तद्वचनं ि द्यो द्वारपालो महीपरतम् ्।

प्रवियामिा ि भासमन्रद्युनस्य भूपतेीः ।। १२० ।।

Hearing his instruction, the door-keeper at once brought the King of Utkala into King Indradyumna's Assembly. [120]

ववविोड्रपरतस्तूणं ंि थचववैवैष्टणवैीः ि ह ।

ननामांरियुगं ंवन्द्यसमन्रद्युनस्य ि ादरम् ्।।१२१।।

The King of Udra came in along with his ministers and devotees of Lord Visṇu, and quickly bowed reverentially to the two feet of Indradyumna which were fit to be honoured. [121]

तमुत्मथाप्य च राजेन्रोः पुरस्कृत्मय ि वैष्टणवम् ्।

स्विानान्ते रनवेश्याथ प्रोचे ि प्रश्रयं वचोः ।। १२२ ।।

The Emperor also raised him, and conducting ahead of himself that devotee of Lord Visnu, made him sit near his own seat and spoke affectionate words. [122]

राजन्वित्रज किुली भवानुड्रपते ककल ।

अवप देवो ववजयते नीलाहरसिखरालयोः ।।१२३।।

“O King, O Lord of Udra, surely, are you all right in all respects? Does the Lord who has made the top of Niladri His Abode, have His full sway ? [123]

कसच्चत्ेते रनमलजा बुद्थ्भगजवत्मपादपद्मयोीः ।

उपैरत ि मथचत्तस्य ि वभूजतेषु ते हरौ ।।१२४।।

Does your pure intellect abide in the lotus-like pair of the Feet of the Lord, having equal view towards all beings and also in Lord Visnu ?” [124]

उड्रिी्स्तदा तस्य वचोः श्रुत्मवा कृतांजसलोः ।

उवाच प्रथश्रतं वातयं हषवजवस्मयचंचुकोः ।। १२५ ।।

Having heardhis words, withreverentially joinedpalms the King of Udra spoke affectionate words, shakingwithjoy andwonder. [125]

स्वासमन्वित्रज किुलं त्मवत्मपादानुग्रहान्मम ।

ूयि तपत्मयन्क्कारोः कथं वा प्रभववष्टयरत ।।१२६।।

“O Lord, all iswellwith mebythe favour fromThyfeet.When the sun shines, how cantherebe darkness? [126]

रनिगगुजणिुंगिवर्जीकृतमहीभुजा ।

त्मवया िनाथा पृथृथवी सजष्टणुनेवामरावती ।। १२७ ।।

All the kings havebeen brought underThycontroljust by contact with Thy natural virtues, and the earth has been well protected by Thee even as Amaravati is by Lord Indra.[127]

दिा म्शजचतुष्टपादस्त्मवरय ििारत मेहदनीम् ्।

रनषेा्चरणं राजन्केवलं शूरूयते श्रुतौ ।।१२८ ।।

When Thou art ruling the earth, Dharmais having allthe four feet at all times. Prohibited action, O King, is merely being heard by the ear as a thing of the past. [128]

राजनीरतषु ये राज्ञां गुणुोः िमुहदतास्त्मवरय ।

त एकैकं क्षक्षरतभुजां गता दाष्टिसन्तकं ववभो ।।१२९ ।।

O Lord, the goodqualitiesof kings which have been mentioned in the books on statesmanship, are one by one present in Thee as King, and they have all becomeexamplesfor other kings. [129]

एतावदवप िाम्राज्यं दुलुभंज ते नृपोत्तम ।

अष्टिदिद्वीपवती क्षक्षरतरेकगृह्होपमा ।।१३०।।

O excellent King! It is also difficult tocome acrossan empire of such quality, like Thine. The earth having eighteen divisions has become like one house. [130]

यहद त्मवां निृजृद्ब्रह्मा वत्मिलं िवजन्तुषु ।

कथं िोकववहीनाोः स्युमृतेजष्टवात्ममजबनुषु ।।१३१।।

Thou art kindto all creatures;if LordBrahma wouldnothave created Thee, how could they be free from sorrow when their children or relations died ? [131]

ाृिणा नृपृतयो ववष्टणोरंगि इरत श्रुरतोः ।

भवान्ाक्षिात्तु ुभगवान्कोऽन्य ईदृग्गुणुाकरोः ।। १३२ ।

The Veda saysthatordinary kings areparts of Lord Visṇu.And Thou art God Himself: who else can be the repository of such good qualities ? [132]

8. Righteousness

दक्षक्षणोदथ्तीरेऽसस्त नीलाहरोः काननावृतोः ।

न तत्र लोकिंचारस्तत्रास्ते िावप देवता ।। १३३ ।।

On the shore of the SouthernSea is theNiladri, covered byforests. There is no movement of human beings in that area. And that Deity is present there. [133]

वात्मयया वालुकाकीणोःज िांप्रतं शूरूयते तु िोः ।

तद्विान्मम राज्येऽवप दुसुभक्षजमरकाहदकम् ्।। १३४।।

It is heard thatat present that mountain iscoveredbysanddue to storm. Because of that even in my kingdom there are famine, pestilence, etc. [134]

त्मवय्यागते तु िवसजस्मन्किुलं मे भववष्टयरत । १३५.१।

But when Thouhastcome, therewillbewell-beingforme in every respect." [135.1]

इत्मयुततवन्तं नृपूरतरुत्मकलिं द्वजोत्तमाोः ।।१३५.२।।

ववजियजामिा तदा िंरनवािय मानयन् ्। १३६.१।

O Sages, astheKing of Utkala spoke thus,KingIndradyumna gave him leave with due honour, for taking rest. [135.2-136.1]

नारदं पे्रेक्ष्य रनववण्जणोः ककमेतहदरत भो मुने ।। १३६.२।।

यदथं ंमे श्रमस्तं च ववफलं हह ववतकजये ।१३७.१।

He became sorrowful and,lookingat Narada,said: "OSage, what is all this? Whatever is the purpose for which has been my exertion, that I think, has been in vain." [136.2-137.1]

इत्मयुततवन्तं तं प्राह नारदस्तु त्रत्रकालववत्।ं। १३७.२।।

But, as he said thus, Narada whoknewthehappenings.of the three periods of time, replied tohim: [137.2]

न कायो ववस्मयस्तेऽत्र भाग्यवान्वैष्टणवोत्तमोः ।

वैष्टणवानां न वाञ्छा हह ववफला जायते तवथचत् ं।। १३८।।

"You should not haveany doubt in this matter;you are fortunate and are the best devotee of Lord Visnu. Verily the desire of the devotees of Lord Visṇu never goes without fulfilment. [138]

अवश्यं पे्रेक्षि राजसन्बभ्रतं पाथथवंज वपुोः ।

कारणं जगतामाहदं ंनारायणमनामयम् ं।।१३९।।

O King, you willsurelysee Lord Narayana, theTaintless, the Ancient cause of the worlds,having taken a bodyon theearth.[139]

त्मवदनुग्रहहेतोवै ैक्षक्षताववतररष्टयरत ।

जगच्चराचरं िवं ंववष्टणोविजमुपागतम् ं।।१४०।।

Just on account of compassionfor you, Hewill becomeincarnate on the earth. The whole world with the moving and the non-moving things is subject to thecontrolof Lord Visnu. [140]

न कस्यावप वि ौऽवप परमात्ममा िनातनोः ।

केवलं भसततविगो भगवान्भततवत्मिलोः ।। १४१।।

He is the SupremeSelf and is Ancient,and isalso notunder the control of anybody whatsoever. The Lord subjects Himself only to devotion, as He is kind to the devotee. [141]

ब्रह्माहदकिीपयन्जतं ुिगुपुतं यस्य मायया ।

ि किथं परतन्त्रोः स्यादृते भततजनान्नृपृ ।।१४२।।

From Lord Brahma down totheworm all arecompletelycovered by His Illusion; as such, O King, how can He be subject to another's will, except that of the devotee ? [142]

म्ाथजकजाममोक्षाणां मूलं भसततमुरजद्भवषोः ।

वि तद्ग्रहणोपायस्तामृतृे नासस्त ककंचन ।। १४३ ।।

Devotion to theLord who is theEnemy ofdemon Mura (Visnu) is the base for righteousness, wealth, fulfilment of desires and Liberation; it alone is the means to attain Him and except it thereis no way whatsoever. [143]

एक एव यदा ववष्टणुबहुस्स्वस्य मायया ।

तमृतृे परमात्ममानं ुिखहेतुन जववद्यते ।। १४४ ।।

When the oneLord Visṇualone hasbecomemanyby His own Maya (Power of Illusion), excepting that Supreme Self there is no means of happiness. [144]

येऽप्यन्ये सिवदुगाद्जयास्तैस्तौः कमसजभरावृतृोः ।

यच्छसन्त पूसजताोः कामं तेऽवप ववष्टणुपरायणाोः ।। १४५ ।।

The others like Siva,Durga,etc. who are approachedthrough various actions, grant the object of desire when they are worshipped, but they also are devoted to LordVisnu alone. [145]

अन्तयामजी ि भगवान्देवानामवप हृसत्मस्थतोः ।

यावत्मफलं पे्रेरयरत तावदेव ददत्मयमी ।। १४६।।

He is the Lord, the Inner Controller,seated in thehearts even of the gods; whatever type of reward Heinspires,that only theygive. [146]

वैष्टणवस्त्मवं च राजेन्र पद्मयोनेश्च पञ्चमोः

अष्टिादिानां ववद्यानां ंपारगो वृतूतिंसस्थतोः ।। १४७।।

O Emperor, you are a devotee of Lord Visnu, and you are also fifth in the line of Lord Brahma. You are proficient in the eighteen sciences and also established in right conduct. [147]

न्यायेन रक्षक्षता पृथ्ूवीं ंवविषेाद्ब्राह्मणाचकजोः ।

अवश्यं रक्ष्यसि क्षेत्रे ैवैकुण्ठं चमचजक्षुषा ।। १४८ । ।

You are the protector of the earth in the right manner; and especially you respect the Brahmins. Surely you will see Lord Visnu in the sacred place with your physical eyes. [148]

वपतामहोऽप्यत्र काये भवतो मां रनयुततवान् ्।

विं ंते कथरयष्टयासम प्राप्ते क्षेत्रोत्तमे नृपृ । । १४९ ।।

Lord Brahma has also engaged me in this work of yours. O King, I shall explain to you everything when the best of sacred places is reached. [149]

ग्प्रितं रात्रत्रिषेी हह तृतीयं याममृचूछरत ।

स्वान्स्वासन्नविासन्नगंतुं राज्ञ आज्ञापय्ुना ।। १५०।।

The remainder of the night is presently moving to the third quarter. Direct the kings now to go to their respective resting places. [150]

त्मवमप्यंतगृहंज याहह रनराया विमागतोः ।। १५१ ।

You also go to the inner apartment, as you are overpowered by sleep." [151]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

इन्रद्युनस्य पुरुषोत्तम क्षेत्रगमनं नामैकादिोऽध्यायोः ।। ११।।

Thus ends the Eleventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visṇu in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Journey of Indradyumna to the sacred place Purusottama."

द्वादोऽध्यायोः

TwelfthChapter

Indradyumna Visits Ekamra Grove

॥ जैसैमरनरुवाच ॥

उतते ब्रह्मिुतेनेत्मथसमन्नद्युनो महीपरतोः

मुनेस्तु वचनं शुरुत्मवा प्रहृष्टिेनान्तरात्ममना ।

ववचाय जपरया बुद्ध्या श्रमं मेने फलावहम् ्॥१॥

Jaimini said: When Narada spoke thus, hearing the words of the Sage, King Indradyumna's heart was filled with joy. Reflecting with a concentrated mind, he thoughtthat hisexertion would bear fruit : [1]

अहो मे परमं भाग्यं बहुजन्मांतरासजतजम् ्।

व्यविाये ममोद्युततोः िवलजोकवपतामहोः ॥२॥

जीवन्मुततं स्वं तनुजं ंमत्मिहायमकारयत् ्। ३.१।

“Ah ! Great is my good fortune, earned over many births. For my work Lord Brahma the Grandfather of all the worlds is zealously active and has made His own son who isliberated while living, my helper. [2-3.1]

हियो यादृोः पुंि भवेत्मकायं ंहह तादृम् ्॥३.२॥

शुरुतं िभिु िविुज चेरत वृद्धाग्निुानम् ्।४.१ ।

'As is the helpavailabletomen,soindeedwouldbethework' - such is the teachingoftheeldersheardinallassemblies."[3.2-4.1]

ि इत्मथं थचन्तयन्राजा ववृिजूय च िभादोः ॥४.२॥

ततो मुरनं ंकरे तूमूवा ववविान्तोः पुरे द्ववजाोः । ५.१ ।

Thus reflecting, the King sent away the members sitting in the Assembly. O Sages, then he took the Sage by the hand and went into the inner apartments. [4.2-5.1]

तमचरजयत्मवा ववथ्वत्मपल्यंके ि ह तेन वै ।।५.२।।

रनिाविेषें नृपूरतरननजाय िंलपसन्मथोः ।

ततोः प्रभाते ववमले रनत्मयं कम जिमाप्य वै ।।६।।

पूजरयत्मवा जगन्नाथं िंततार महानदीम् ्।

उड्रदिाथ्पेनागे्रे गच्छताऽऽहदष्टिपद्रतोः ।।७।।

Having honoured him in accordance with rule the King passed the remainder of the night along with him on the couch, talking mutually. Then in the morning which was clear, he finished his daily rituals. Having worshipped Lord Jagannatha (the Lord of the world), he crossed the river Mahanadi, with the King of Udra country going ahead and indicating the way. [5.2-7]

एकाम्रवनकं क्षेत्रमसभयातो बलासन्वतोः ।

गित्मवा ककंथचदध्वानं प्राप्य गन्व्हासभा्म् ्।।८।।

नदीं वेगवतीं ीततोयामिा्य वेगवान् ्।

पूवाह्णजणपूजिामये कोहिसलङ्गेश्वरस्य वै ।।९।।

चचरजिींखकाहालमृदङ्गमुरजध्वरनम् ्।

व्यश्रुवानं महारण्यं दूरूाच्छुश्राव भूपरतोः ।।१०।।

He reached the sacred place 'Ekamra grove'[1] along with his army. Covering some distance, he came to the river named Gandhavaha which was flowing fast and was

1. Bhubanesvar

having cool water. Crossing that speedily, from a distance the King heard the sound of musical symphony, conch, musical instruments, tabors, and tambourine at the time of the fore-noon worship of Lord Kotilingesvara (Siva), which was filling the great forest. [8-10]

मन्यमानो भगवतो नीलाचलरनवासिनोः ।

उवाच नारदं प्रीतो ध्वरनोः कुत्र महामुने ।।११।।

He thought thatitwasfromtheLorddwellinginNilacala.With joy he asked Narada: “0 GreatSage,wherefromisthissoundcoming?[11]

नीलाहरसिखराविोः प्राप्तोः ककं परमेश्वरोः ।

यदचिाजमये ह्येष शूरूयते िंकुलध्वरनोः ।।१२।।

Has the Supreme Lordwhodwells on thetopof Niladri been reached by us, at the time of whose worship this combined sound is being heard ? [12]

उताहोप्यन्यदेवो वा रनकि वततेज मुने । १३.१।

Or can it beeventhatanotherdeityispresentnearby,OSage ?” [13.1]

इरत पृषूटिस्तदा राज्ञा प्रोवाच मुरनपुङ्गवोः ।।१३.२ ।।

Thus askedbytheKingthen,thepre-eminentSagereplied:[13.2]

राजनुदिुलिभंज क्षेत्रं ंगोवपतं मुरवैररणा ।

न तत्रास्तीरत भगवान्कैरवप ज्ञायते नृसृभोः ।।१४।।

"O King! It isvery difficultto attainto that sacred placeas itis concealed by Lord Visṇu. It is not known to any of the human beings that the Lord is there. [14]

ा । त्मवं हह भाग्यवतां शे्रेष्टठस्त्मवद्भाग्यातेते पुरि्

दृष्टिोः कथंथचद्भगवान्यितैसन्नयवत्ममनजा ।।१५।।

You are indeedmost fortunate;on accountofyourgood fortune the Lord was seen somehow by your priest who is established in the path of sense-control. [15]

त्मवं हह तावद्बलैयुतजतोः षिङ्गैनृपजित्तम ।

गिहैऽरतप्रवृत्तोऽसि िंियो मे महीपते ।। १६ ।।

O best of Kings! You are also now intensely engaged in this bold endeavour accompanied by so large armed forces with six divisions; O King, I have some doubt in this regard. [16]

वितितेज नीलथगररयजने तु तृतीयके ।

इदं त्मवेकाम्रकवनं क्षेत्रं ंगौरीपतेववभजोीः ।।

नारतदूरे महीपाल भीतोः ि ि्रणागतोः ।।१७।।

Nilagiri is at a distance of three Yojanas (twenty four miles) from here. And, O King, this is the Ekamra grove, the sacred place of the all-powerful Lord of Gouri (Lord Siva). Being afraid, O King, He has taken refuge at this place which is not very far." [17]

॥ इन्रद्युन उवाच ॥

कथं ि भीतो गौरीीः कं वा ि्रणमागतोः ।।१८।।

ददाह त्रत्रपुरुं घोरं ि्रेणैकेन योः पुरा ।१९.१ ।

Indradyumna asked: Lord Siva had formerly burnt the terrible Tripura (Triple city of demons) just with one arrow; why is He afraid, and in whom has He taken refuge ? [18-19.1]

अत्र मेववस्मयो जातोः श्रोतुसमच्छासम दुलुभजम् ्।।१९.२ ।।

I am surprised at this; I wish to hear about this which is so difficult to get. [19.2]

रक्षक्षता भवभीतानां भवोः परमपावनोः ।

ककमथं ंभयभीतोऽीि कोः ि्मथोऽस्य वै जये ॥२०॥

Lord Siva is supremely holy and is the protector of those who are afraid of worldly existence. Why is He fear- stricken, and who indeed is able to get victory over Him ? [20]

।। नारद उवाच ।।

अत्र ते कथरयष्टयासम पुरावृतूतं ंमहीपते ।

उपयेमे पुरा गौरीं तपिा विमागतोः ।।२१।।

ब्रह्मचारी हहमथगरौ भगवान्नीललोहहतोः ।

उत्मिृजूय ब्रह्मचयं ंतु ोऽनङ्गिरपीडितोः ।। २२ ।।

Narada said:In this regard,O King, I shall relateto you a story of olden times. Formerly the Bluish-red Lord (Siva) was leading the life of a celibate in the Himalayas. He married Parvati giving up celibacy, being won over by Her austerities and disturbedby the arrow of Cupid. [21-22]

तया रेमे रुथचरया यौवनोन्मत्तया नृपृ ।

तसत्मपतुववषजये भोगान्बुभुजे देवकांक्षक्षतान् ।।२३।।

She was charmingand bubbling withyouth; He roamedwith Her in the territory of Her father and enjoyed pleasures which are craved for even by the gods. [23]

कदाथचदथ रनयातजी स्वविाभवनात्मिती ।

गिमिपूवं ंकुलस्त्रीसभमाजत्रोतता िसस्मतं वचोः ।।२४।।

आये महत्तपस्तप्तं वराथं ंगहने वने ।

रनष्टकुलो रनगुणजो वृदूो वरोः प्राप्तो वरानने ।। २५ ।।

Once, when Parvati was going out of Her house, Hermother along with other respectable women, spoke to Her gently and smilingly, "O Respectable Parvati, you had performed great austerities in the thick forest for getting a husband, and you are so lovely, but you got a husband who has no kindred, is without anygood quality, and old. [24-25]

हदवारात्रत्रं ंन त्मयजसि िसन्नथ्ं ंतादृिस्य वै ।

को गुणोः कथ्यतां वत्मै ककं वा पत्मयुोः प्रिादजम् ।।२६।।

भूषणाच्छादनं प्राप्तं ममैव गृहवासिनी ।

थचरं रतष्टठसि भरे त्मवं वपतृभोगोपलासलता ।। २७ ।।

Yet, day and night you are not at all leaving the company ofsuch a person. My dear child, what is his good quality, and what ornaments or garments have you got as favour from the husband? Dear, you stay only in my

house always, being treated with tenderness and enjoying paternal comforts. [26-27]

त्रैलौतये यास्तु कन्या वै पररणीताोः वपतुगृहजात् ्।

॥ प्रयान्त्मयलंकृता भत्रा जभतृवेजश्मरन ुिशुरुम ।।२८।।

We have heard that in the three worlds when daughters are married, they go from the father's house to the husband's abode, adorned by the husband with ornaments. [28]

अहं तु मानिी कन्या वपतृणां वपतृलोकतोः ।

आगता तु महाभागे पररणीता हहमाहरणा ।। २९॥

O fortunate one, I was the mind-born daughter of the Manes and, married to Himalaya, I have also come here from the realm of the Manes. [29]

इत्मथमुतता मया हास्यान्न ोच्चललोचने ।

जामातुरग्रे नो वाच्यं ि हह ववष्टणुिमो मतोः ।। ३० ।।

This has been told by me just as a joke and not out of anger, O one with quickly moving eyes; do not speak this out before the son-in-law as He is regarded as verily equal to Lord Visnu." [30]

।। नारद उवाच ।।

मातुररत्मथं वचोः श्रुत्मवा भतुरजनन्दाप्रपीडिता ।

कोपप्रस्फुरदोष्ठी ि वाचं नोचे मनागवप ।। ३१ ।।

Narada continued: "Hearing such words from the mother, She was tormented by the reviling of the husband (by Her mother) and Her lips quivered with anger, but She did not speak even a bit. [31]

प्रययावसन्तकं भतुरजनह्जलवानांऽत्रबकावचोः ।

जगाद परुषं वातयं स्नेहगभं ंसमताक्षरम् ्।।३२।।

She went near Her husband, keeping aside the words of the mother, and spoke some sharp words which were yet affectionate and measured. [32]

स्वासमन्न ंप्रतं चैतद्यद्भिोः श्विुरालये ।

क्षौरीयिामवप गुरुोस्त्रैलौतयस्य कथं नु ते ।।३३।।

‘Lord, this staying infather-in-law's houseis not correcteven for small people, then, how much more so for Thee who art the Teacher of the three worlds ! [33]

तदावयोनात्रज योग्या विरतमे वप्रया ववभो ।

न ंसन्त ककं ते विााय योग्या वै भूमयोः प्रभोोः ।।३४ ।।

Hence our stay here is not properand is not tomy liking, O Lord. Thou art the Master, are there not landsindeed fit for Thy dwelling ?' [34]

इत्मयुततोः सिवया ंोऽथ भगवान्वृषृभध्वजोः ।

तया ं् ंवृषारूढो मध्यदिं ययौ त्मवरन् ं्।।३५।।

Thus spokenbyParvati,LordSivathenalongwithHermounted the Bull and promptlyproceededtothecentralcountry.[35]

ववलङ्घय ंवतजीथारजन प्रयागं ंपावनं महत् ं्।

पूविजागरगासमन्या गङ्गाया उत्तरे तिे ।।३६।।

वाराणिीं नाम पुरीं गौया जविााय रनममेज । ३७.१ ।

Crossing all sacred bathing places and the great sanctifying place Prayaga, for Parvati's dwelling He built a city with the name Varaṇasi, on the northern bank of the river Ganga which flows to the Eastern Sea (Bay of Bangal). [36-37.1]

पञ्चिोसमतां यां वरप्रिाादिोसभताम् ं्।।३७.२।।

अ्लिकितैयुतजतामिंख्योपवनैयुतजाम् ं्।

नानातीथिजमायुततां नानाजनिमाकुलाम् ं्।।३८।।

It extended tofive krosas(ten miles), wasbeautiful and adorned with excellent temples, comprising hundreds of palatial buildings, consisting of innumerable gardens, containing many sacred bathing places, and full of varieties of people. [37.2-38]

आज्ञया ूजैजोः ुभ्रां रनसमतजां ववश्वकमणजा

पावनैोः ीतलैगङ्जगातरङ्गैौः क्षवपतांहिाम् ्।।३९।।

By the commandof Lord Sivathatbeautifulcitywasbuilt by Visvakarma. Sins are destroyed there by the purifying and cool waves of river Ganga. [39]

तत्र मध्ये पुरे स्वणप्रजाकारिा्लिोसभते ।

रत्मनस्तंभौोः ुघहिते ीवाजापररपूरके ।।४०।।

तया रेमे पिुपरतोः थश्रयेव मिु ूदनोः ।

ाि पिुरी ववश्वनाथेन कदाथचन्नैव मुच्यते ।।४१।।

The city was adornedwith goldenramparts and watch-towers, nicely erected with gem-studded pillars and it fulfilled all wishes; there in its centre Lord Siva stayed with Parvati, just as Lord Visṇu stays with Goddess Lakshmi. Lord Visvanatha (Siva) does not indeed leave that city at any time whatsoever. [40-41]

अववमुततेरत ाि ख्याता नृणां मुसततप्रदारयनी ।

पुराऽऽन्मिनुजिी् ैववता भवभीरुसभोः ।।४२ ।।

That is why itis called "Avimukta" (unabandoned), and it gives Liberation to human beings. O King, formerly, those who were afraid of worldly

existence were resortingto it.[42]

तत्रोवषता तदा गौरी तेन भत्रा जस्वलंकृता ।

मातरं वपतरं चावप न ीस्मार महीपते ||४३||

Parvati dwelt there welladornedby Her husbandandO King, did not remembereitherHer motherorfather. [43]

एवं बहुयुगेऽतीते कैलिाहरं ंि जसग्मवान् ्।

आत्ममनोः कोहिसलङ्गारन तत्र ंस्थाप्य वै प्रभुोः ।।४४।।

Thus many agespassed andthen, afterinstalling croresofHisown Lingas there, the Lord moved to Kailasa mountain. [44]

राजानोः पालयाम्युिस्तां पुरीं बह्वी नृपृ ।

तत्रीात्मकासिराजाख्योः पुरा द्वापरके युगे ।।४५।।

That city, O King, was ruled bymany kings. InDwaparaageformerly there was one kingwith the name Kasiraja. [45]

ि्भु िन्तोषयामिा तपोिग्रेण वै प्रभुम् ।

जरिान्पुरोगाणां राज्ञां जेतारमच्युतम् ।।४६।।

ग्रिामे प्रभववष्टयामीत्मयसभिंय पाथथवजोः ।

प्रादात्तस्मै वरं िोऽवप वपनाकी पररतोवषतोः ।।४७ ।।

That King pleased Lord Siva by severe austerities, with the objective, 'I shall overpower in battle Kṛṣṇa who was victorious over the kings led by Jarasandha'. Lord Siva also, being pleased, granted him the boon: [46-47]

जेतासि कंहितारं िंग्रामे त्मवमररन्दम ।

तवाथे प्रमथौीः िामंहं योत्मस्ये वृषे सस्थतोः ।।४८।।

'O subduer offoes,youwillbevictoriousoverKṛṣṇainbattle. For your cause along withMyattendants,Ishallfight,seatedontheBull.' [48]

ि्भौररत वरं लधध्वा प्रमत्तोः ि नराथ्योः ।

खिचिरं् िंख्ये हररमाह्वत वीयवजान् ।।४९।।

Getting this boonfrom Lord Siva, that powerful Kingbecame intoxicated, and called LordKrsna who holds the conchand discus,tobattle. [49]

अन्तयामजी ि भगवाञ्ज्ञात्मवा वृतूतान्तमीदृिम् ।

चिं प्रस्थापयामिा कासिराजस्य िूदने ॥५०।।

Being the Inner Controller, that Lord(Krsna)came toknow of all that had happened, and dispatched the Discusforslaying Kasiraja. [50]

तदुगुरदिनंज चिं िहस्राहदत्मयवचिजम् ।

कासिराजसिरसश्छत्त्वा तद्वलं तां पुरीं ततोः ।। ५१।।

ददाह कुवपतं राजसन्वष्टणोरियवीयवजवत् ्।

तद्दृष्ट्वा ुिमहत्मकम जिुद्ोः पिुपरतस्तदा ।। ५२।।

गणैवृतजो वृषारूढोः वपनाकी तदुपुारवत् ्।

ततोः ुिदिनंज चिं दृष्टव्ा तं प्रथमं पुरोः ।।५३।।

भिुोः पिुपतास्त्रं ंतच्चकारोत्मपातिसन्नभम् ्। ५४.१ ।

O King, then that fierce-looking Discus which hadthe brilliance of a thousand suns, out of anger severed the head of Kasiraja and burnt that city, together with his forces. Lord Siva knew the intention and power of Lord Visṇu; yet, seeing that very great deed He became angry. Accompanied by the ganas (attendants) and mounting the Bull, Lord Siva rushed towards it. Then seeing at first the Sudarsana Discus in front, Lord Siva madeuse of the calamity-like Pasupata weapon. [51-54.1]

पुरा ववष्टणोवरंज प्राप्तं िंभुना भसततोवषतात् ्।। ५४.२।।

बलेनाप्यायरयष्टयासम तवास्त्रं ंिंस्मृतृस्त्मवया ।

मरय चेत्मप्ररतकूलस्त्मवं भववष्टयरत च रनष्टप्रभम् ्।।५५ ।।

Pleased formerly bythe devotion of Lord Siva, LordVisnu had given Him a boon: ‘Remembered by you, I shall fill your weapon with power. But if you becomean opponent toMe, it will become powerless.' [54.2-55]

घोरे पिुपते चासस्मन्नस्त्रे ेच ववफलीकृते ।

वाराणस्यां च दग्ाायां भयत्रस्तो वृषध्वजोः ।। ५६ ।।

तुष्टिाव जगतामाहदमनाहदं ंपुरुषोत्तमम् ्।।५७।।

When this fierce Pasupata weapon becameineffective, andVaraṇasi was also burnt, Lord Siva got frightened and prayed to the Supreme Being who is the Cause of the worlds andisbeginningless. [56-57]

।। महादेव उवाच ॥

नारायण परां्म परमात्ममन्परात्मपर ।

सिच्चदानन्दववभव रनरञ्जन नमोऽस्तु ते ।। ५८ ।।

Lord Siva prayed: 'O Lord Narayana, OSupreme Abode, O Supreme Self, O Lord who art Higher than the highest ! O Lord whose nature is Existence-Conscious- ness-Bliss Absolute, O Lord who art blemishless, salutations be unto Thee. [58]

जगत्मकारण ृिषूट्याहदकमकृजद्गुणभेदतोः ।

मायया रनजया गुपुत स्वप्रकिा नमोऽस्तु ते ।।५९।।

O Lord who art the Cause of the world, who art thePerformer of activities like Creation, etc. through the differences in qualities, O Lord who art hidden by Thy own Illusory Power, O Lord who art self-manifest, salutations be unto Thee. [59]

नान्तबहजहबहजहश्चान्तदूजरस्थो रनकिाश्रयोः ।

गुरुलघुजोः सस्थरोऽणीयान्स्थवीयांश्च नमोऽस्तु ते ।।६०।।

Thou hast no inside, no outside, yet Thou art both outside and inside; Thou art present far as well as near, Thou art heavy as well as light, constant, the smallest as also the largest,salutations be unto Thee. [60]

किोयश्चतुरास्यस्य परा् ंमम चातुल ।

यदपांगववलिोत्मथं तस्मै कालात्ममने नमोः ।।६१॥

O Immeasurable One! Salutations unto Theewho artthatTime-Spirit, by a slight movement of whose eye- corner, crores of Brahmas and hundred thousand billions of my like areborn.[61]

एकैकरोमाकसलतब्रह्माण्गिणिंवृतृम् ्।

मानातीतं वपुयस्जय तस्मै ववश्वात्ममने नमोः ।।६२।।

Salutations to that UniversalSelf whoseBodyis beyondmeasure and whose every single hair is covered with multitudes of universes fastened to it. [62]

स्वकालपररमाणेन वि्ोः प्रलयोद्भवौ ।

मन्वन्तराहदघिनाकलनाय नमोऽस्तु ते ।। ६३ ।।

By the measure of Thy own timethe dissolutionand birth of Brahma take place. Salutations be to Thee who bringest about the happenings like

Manvantara (the period of a Manu). [63]

ृष्टिोऽहं तमिा नाथ त्मवत्मप्रभावानसभज्ञकोः ।

तत्मक्षमस्वापरा् ंमे त्राहह मां िरणागतम् ्।।६४।।

Created as I amfrom tamas2,OLord, I haveno knowledgeof Thy power. Therefore forgive my transgression and protect me who have come for refuge.' [64]

स्तुरतसमत्मथं प्रकुवाणेसस्मंसस्त्रपुरदाहहरन ।

चिरूपं पररत्मयज्य आववरिीदो्क्षजोः ।। ६५ ।।

When the Burnerof Tripura3(LordSiva)prayedthus,giving up the form

of Discus, LordVisnu appeared.[65]

प्रिन्नवदनोः श्रीमाञ्छंखचिगदारो्ः ।

ताक्ष्यपजद्मिानगतो वनमालाववभूषणोः ।। ६६ ।।

He had a smiling face;He was glorious and holdingthe conch, discus and mace. He was on Garuda who served as a lotus-seat, and was adorned

with the garland of forest flowers.[66]

हारकुण्लिकेयूरमुकुिाहदसभरुज्ज्वलोः ।

वामोत्मिंगगतां लक्ष्मीं िमयां दक्षक्षणपाश्वगजाम् ्।।६७।।

He was shining with necklace, ear-ring, bracelet, crown, etc. He was holding Goddess Laksmi embraced on His left side, and Goddess Satyabhama present on the right side. [67]

2. Darkness; one of the three qualities, the constituents of Creation.

3. The three cities of gold, silver and iron built by the demon Maya which were burnt by Lord Siva.

त्रबभ्राणोः कृष्णजीमूतकान्तदेहं कृपाबुथ्ोः ।

ाि्ववष्टि इवोवाच त्रबभयतं थगररजापरतम् ॥६८ ॥

He was havingaBody of the colour of darkcloud. TheLord who is the ocean of compassion spoke to the frightened Lord Siva (the Lord of Parvati, the daughter of the Mountain), asthough He were angry. [68]

॥ श्रीभगवानुवाच ॥

कालेनैतावता ंभो दुबुद्जथ्ोः कथमागता ।

हेतोनृपजरतकिीस्य मया योद्मुपसस्थतोः ।।६९।।

The Blessed Lord said: 'O Siva, how has this perverted understanding come to you after so much time, that for that worm-like king's sake you are ready to fight with Me ? [69]

करत वा मत्मप्रभावास्ते नो ज्ञाता जूंजि त्मवया ।

त्मियं पिुपतं तेऽस्त्रं ंदुजुयंज ीिुरिुरैोः ।।७० ।।

How many indeedaremypowers,arethey not known to you, O Siva ? True, your Pasupataweaponisinvinciblefor the gods and demons. [70]

मत्मिोरूपं तच्चिं त्मवामवप क्षमते न यत् ॥

मामवज्ञाय जगरत भ्रमरत त्मवामृतृे हह कोः ।।७१।।

तपोसभबहुजसभोः पूवं ंमच्छरीरतयोसजतजोः । ७२.१ ।

But that Discusis the embodimentof My angerwhich willnot excuse even you. Who other than you, indeed, would move about in the world disregarding Me, as you were formerly endowed with power as My own Body, on account of much penance? [71-72.1]

ाि्रितं चेसच्चरं रन्तुं गौया जिासज्महेच्छसि ।।७२.२।।

पुरीं वाराणिीं चेमां यदीच्छसि थचरसस्थताम् ॥

मन्नान्ा भुवव ववख्यातं क्षेत्रं ंश्रीपुरुषोत्तमम् ॥७३।।

दक्षक्षणस्योदे्स्तीरे नीलाचलववभूवषतम् ॥

दियोजनववस्तीणं ंयावद्ववरजमण्लिम् ॥७४।।

र्मिोः पावनं क्षेत्रं ंयावसच्चत्रोत्मपलानदी ।

ततोः प्रभृत यो दिो यावत्मस्याद्दक्षक्षणाणवजोः ।।७५।।

पदात्मपदाच्रेष्ठतमो नीलाहररपवगदजोः ।

चतुदेहसस्थतोऽहं वै यत्र नीलमणीमयोः ।। ७६ ।।

तस्योत्तरस्यां ववख्यातं वनमेकाम्रकाद्वयम् ्।

पावत्मजया तत्र रनवि रनभयजसस्त्रपुरान्तक ।। ७७ ।।

If now you wish to stay here happily with Parvati for a long time, and if you desire this city of Varanasi to remain for long, there is the sacred place Sri Purusottama which is famous on the earth by My Name. That sacred place is on the coast of the Southern Sea and adorned with Nilacala. It spreads to ten yojanas (eighty miles), up to Viraja mandala (region of purity). This sacred place is gradually more purifying, up to the river Citrotpala. Starting from there the territory which lies up to the Southern Sea is step by step more excellent. And Niladri is the bestower of Liberation, where I am indeed present in a Form of sapphire and in four Bodies. To the north of that is the grove well known as Ekamra. Dwell there with Parvati without any fear, O Siva ! [72.2-77]

ृजृिता िवलजोकानां मसन्नदोत्मस्वयंभुवा ।

तत्रावप कोहिसलङ्गानां राजा त्मवमसभषेक्ष्यै ।।७८।।

Brahma has created all the worlds. As perMy direction, you will be

installed by himthere also as theKing of croresof Lingas.[78]

वितजीथमजयं चेदं तीथं ंयन्मणणकणणकजम् ्।

इहाहंकारमुत्मिृजूय व्रज त्मवं िपररच्छदोः ।। ७९ ।।

This sacred bathingplace Manikarnika4contains allthe sacred bathing places. Leave egotism here and go to that place along with the retinue'. [79]

।। नारद उवाच ॥

इत्मयुततो विुदेवेन रय्बको नतकन्रोः ।

कृतांजसलपिुो भूत्मवा प्रोवाच मुिदनिम् ॥८० ॥

Narada said: “ThustoldbyLordKrsna,LordSivabowed His head and with reverentiallyjoinedpalmsrepliedtoLordMadhusūdana (Krsna). [80]

॥ महादेव उवाच ॥

देवदेव जगन्नाथ प्रणतारतहजर प्रभो ।

त्मवदाज्ञापालनं शे्रेयोः कारणं मे जगत्मपते ॥८१ ॥

Lord Siva said: ‘O Lord of the gods,O Jagannatha (Lord of the world), O Lord who art the remover of the sorrow of one who has taken refuge (in Thee) ! O Lord, obeying Thy command will be conducive to my good, O Master of the world.[81]

यत्तु ुमूढतया देव अवलेपोः कृतो मया ।

तवैवानुग्रहस्तत्र प्रभो चांचल्यकारणम् ॥८२ ॥

O Lord, whatever haughtiness has been displayed by me out of foolishness, O Lord, in that Thy grace alone has been the cause of my inconstancy. [82]

यदाहदिसि देवि प्रयाणं पुरुषोत्तमम् ।

तन्मूसध्न जकृत्मवा यास्यासम क्षेत्रं ंमुसततप्रदं सिवम् ॥८३॥

4. In Varaṇasi O Lord of the gods, the command that Thou hast given to go to
Purusottama, I shall accept with bowed head and proceed to that sacred place which is conduciveto welfareand isthe bestower of Liberation. [83]

असभिंथ्ं ंकुरुष्टवाद्य ममानुग्रहकारणम् ।

पुरुषोत्तम क्षेत्रं ंमे त्मवमेव पररपालय ॥८४॥

यथा पुननेर्दिं तद्भवनिामुपयास्यरत ।८५.१ ।

Pray do condescend now, which will beanact of compassion towards me: protect Thou alone my place, O Purusottama (Supreme Being), so that again like this, that place will not be subjected to destruction.' [84-85.1]

इत्मथमेतत्मपुरा क्षेत्रं ंमहादेवेन रनसमतजम् ्।।८५.२।।

बलश्रीहहतं देवमचयजन्पुरुषोत्तमम् ्।

अत्र ाक्षादुमाकान्तोः स्थावपतोः परमेसष्टठना ।।८६।।

Narada said:Thus, this sacred place has been built formerly by Lord Siva after worshipping the Supreme Being along with Lord Balarama and Goddess Laksmi. Lord Siva Himself has been installed here by Lord Brahma. [85.2-86]

वयं तत्र व्रसजष्टयामो रक्ष्यामोः पुरनिानम् ्।

ुदृढान्तस्तमोःस्तोमभास्वन्तं थगररजापरतम् ्।। ८७ ।

We shall go there andseeLord Siva, theConsort of Parvati, who is the light for the utterly deep-seated mass ofdarkness of theheart. [87]

यदेतच्छांभवं क्षेत्रं ंतमो निानं परम् ्।

रजोः प्रक्षालनं शे्रेयोः ख्यातं ववरजमण्लिम् ्।।८८ ॥

Since this sacredplace ofLordSiva is the supremedestroyer of tamas (darkness), cleanser of rajas (passion), and is auspicious, it is known as Virajamandala(passion- free region). [88]

त्त्विोहरततताया ख्यातं मुसततदं पुरुषोत्तमम् ्।

यावन्त्मयन्यारन क्षेत्राणण मुसततदारन श्रुतारन ते ।। ८९ ।।

तारन िवाणजण राजेन्र ददते मुसततमत्र वै । ९०.१ ।

Because of preponderance of sattva (purity),the sacred place Purusottama is well-known as the bestower of Liberation. Whatever other sacred places have been heard of by you as bestowing Liberation, O Emperor, they allgrantLiberation only here indeed.[89-90.1]

एतत्मक्षेत्रं ंमहाराज दुषुटकृताववलचेतिाम् ्।। ९०.२ ।।

न ववश्विापथं यारत रहस्यं चिपाणणनोः ।।९१।।

This sacred place, O great King, does not come within the range of faith of those whose minds are polluted by sin - this is the mystery of the Lord who is the Wielder of the Discus (Lord Visnu)." [90.2-91]

॥ जैसैमरनरुवाच ॥

नारदस्य वचोः श्रुत्मवा प्रहृष्टिहृदयो नृपोः ।

उवाच मुरनिादूजलं ववस्मयोत्मफुल्ललोचनोः ।

ुि मै कथथतं ब्रह्मन्क्षेत्रं ंपरमपावनम् ्।।९२।।

यत्रोमापरतरास्तेऽर्ी पालकोः पुरुषोत्तमोः ।९३.१ ।

Jaimini said: Hearing the words of Narada the King's heart was filled with joy. He spoke to the pre-eminent Sage with his eyes wide open with astonishment: "O holy one, Thou hast told me excellently about the sacred place which is supremely holy, where Lord Siva the Consort of Goddess Umā (Pārvati) dwells and the protector is Purusottama (Lord Visnu) Himself. [92-93.1]

अवश्यं तत्र गच्छामोः पन्था यद्यवप विभूोः ।

उद्हृदष्टिष्टिपररप्राप्तौ यहददं कारणं महत् ्।।९३.२।।

We shall certainly go there, although it may be a winding way, since for attaining our desired objective this is the great means." [93.2]

|| जैसैमरनरुवाच ॥

ततस्तौ मुरनभूपालौ मध्याह्निमये द्ववजाोः ।

प्रापतुोः िबलौ क्षेत्रमेकाम्रवनिंज्ञकम् ्।।९४।।

Jaimini said: O Sages, thereafter both the Sage and the King together with the armed forces at noon reached the sacred place called Ekāmra grove. [94]

त्रबन्दुतीथे नृपोः स्नात्मवा तीरस्थं पुरुषोत्तमम् ्।

पिूज्य ववथ्वद्यातोः किीश्वरमहालयम् ्।। ९५ ।।

The King bathed in the holy bathing place Bindu, worshipped in accordance with rule Lord Visṇu located on its bank and proceeded to the great temple of Lord Kotīśvara. [95]

तद्वारर ियगाचांतस्तत्मप्रीत्मयै ियुबहूरन ियोः ।

गजाश्वत्रत्मनारन वस्त्रालंकरणारन च ।। ९६॥

द्ववजेभयोः प्रददौ राजा ियासत्त्वकं म्मजासस्थतोः । ९७.१।

At its entrance, after properly purifying himself through sipping of water, and established in pure conduct, for

5. Lingaraj (Śiva) of Bhubanesvar

pleasing that Deity, the King gave away in charity very many elephants, horses, wealth, gems, garments and ornaments to Brāhmins. [96-97.1]

सलङ्गं ंत्रत्रभुवनिें तं महास्नानेन पूजयन् ्।।९७.२।।

अतुलां प्रीरतमालेभे ववष्टणोरद्वैतदिनजोः ।९८.१ ।

He worshipped that Linga who is the Lord of the three worlds, with the sacred Great Bath, and got immense happiness, as he had the vision of its identity with Lord Visnu. [97.2-98.1]

स्तुत्मवा प्रणय् भतत्मयिौ वीणया चोपगाय्य च ।।९८.२।।

कृतांजसलपिुो देवप्रिादनकृतोद्यमोः ।

अनन्यमनिा तस्थौ थचन्तयन्वृषृभध्वजम् ्।।१९।।

He prayed, bowed with devotion, sang in the Lord's proximity to the accompaniment of lute, and stood with palms joined reverentially, making efforts to please the Lord, with a mind not thinking of anything else and contemplating on Lord Śiva. [98.2-99]

ततोः प्रिन्नो भगवांस्रय्बकोः परमेश्वरोः ।

ाक्षिान्नृपृमुवाचेदं स्पष्टिाक्षरपदं द्ववजाोः ।। १०० ।।

Then, O Sages, Lord Śiva the Supreme Lord was pleased, and Himself spoke thus to the King in clear syllables and words. [100]

॥ कोहिसलङ्गि उवाच ॥

इन्नद्युन महाराज वैष्णवस्त्मवादिो भुवव ।

दुलुभजोः खलु ते वाञ्छाथचरात्मियभववष्टयरत ।। १०१ ।।

Lord Kotilingeśa said: O pre-eminent KingIndradyumna!It is difficult to get a devotee of Lord Viṣṇu like you on earth. Surely, soon your desire will be completely fulfilled. [101]

इत्मयुतत्मवान्तदजे् िंभुोः पश्यतस्तु महीक्षक्षतोः ।

नारदं पुनराहेदं यदाहदष्टिं स्वयंभुवा ।। १०२ ।।

तत्मकल्पय महाभाग वासजमेपुरोःरिम् ्।

ववष्टणोीः कलेवरे तसस्मन्क्षेत्रे ेश्रीपुरुषोत्तमे ।।१०३।।

अन्तवेदी महापुण्या ववष्टणोहृदजयिंरनभा ।

तस्योः िंरक्षणायाहं स्थावपतो ववष्टणुनाष्टि् ।। १०४ ।।

(Jaimini said:) Having said this, Lord Siva disappeared asthe King was looking on. He again said to Narada thus: “O holy one, what has been commanded by Lord Brahma, work that out, starting with the horse-sacrifice. In that sacred place Sri Purusottama which is the Body of Lord Visṇu, the inner sacrificial ground is very holy and is like the heart of Lord Visṇu. For its protection I have been stationed there eight-fold by Lord Visnu. [102-104]

खिाकृतेरग्रभागे नीलकण्ठोऽहमासस्थतोः ।

दुगुयजा िह ववप्रेरेन्र तत्रेमें भूपरतं ंनय ।।१०५।।

O most excellent Sage,inthetip-portionof theconcii-shaped sacred place I am present as Nilakantha along with Goddess Durgā. Take this King there. [105]

अन्तहहतजोः खसल्वदानीं नीलरत्मनतनुहजररोः ।

तत्र श्रीनरसिंहंस्य क्षेत्रं ंकुरु मदाज्ञया ।। १०६।।

Indeed at present Lord Visṇu with the Body of sapphire has become invisible. As per My command establish there the sacred spot of the Glorious Lord Narasimha. [106]

तत्र नोः ि◌सन्नौ् वासजमे्न यजतामयम् ◌्।

हिसे्रेण नृपृशे्रेष्ठस्तदन्ते तरुमद्भुतम् ◌्।।१०७।।

दियैजनं द्भवजशे्रेष्ठ ब्रह्मरूपमकल्मषम् ◌्।

चतस्रोः प्ररतमास्तेन ववश्वकमा जघहिष्टयरत ।। १०८ ।।

There in our proximity let this best King worship with a thousand horse-sacrifices. O most excellent Sage, at the end of that, show him the wonderful Tree which will be the very Form of Brahman, free from all impurity. With that Viśvakarmā will make four images. [107-108]

तिाां प्ररतसष्टठतौ ब्रह्मा स्वयमेवागसमष्टयरत ।

यथायं क्षीणपापोः स्याद्वासजमैय्ज्यन्हररम् ◌्।।१०९।।

रतष्टठत्मवधदिहस्रं वै तदन्ते लोकरयष्टयरत ।

मिस्तजगदाा्रं ि◌वकजल्मषनिानम् ◌्।।११०।।

दारवीं तनुमास्थाय दिनजादपवगदजम् ◌्।

न तस्य चररतं वेवत्त ब्रह्माऽहं त्मवं च नारद ।।१११।।

For their installation Lord Brahma Himself will come. In order that he may be free from sin, let the King for a thousand years remain worshipping Lord Visṇu with the horse-sacrifices. Thereafter he will see the Lord who supports all the worlds and destroys all sins, assuming the Wooden Body which would grant Liberation on merely being seen. Lord Brahma does not know His ways, neither do I, nor you, too, O Nārada. [109-111]

आज्ञानुष्ठानतो भतत्मयाप्रीिदरत ि◌ केवलम् ◌्।११२.१।

He is pleased only when His Command is carried out with devotion." [112.1]

नारदोऽवप महादेवं प्रणणपत्मय जगद्गुरुम् ◌्।

उवाच प्रांजसलभूत्मजवा यदाहदष्टिं त्मवया ववभो ।। ११२.२।।

वपतामहोऽवप मासमत्मथं रनहदजदिास्य कल्पनम् ्।

वपतामहश्च त्मवं नाथ नो सभन्नौ परमात्ममनोः ।।१९३।।

Nārada, too, on his part, prostrated before Lord Siva, the Teacher of the world, and spoke with palms joined reverentially: “O Lord, what has been ordered by Thee, in the same manner Lord Brahma also has instructed me for working it out. O Lord, Lord Brahma and Thou art not different from the Supreme Being (Lord Visnu). [112.2-113]

नृपृतेरस्य भाग्यद्थ्ज रीदिृी यत्मकृते ववभी ।

अगोचरोऽसी मिनिस्त्रयाणामप्यनुग्रहोः ।। ११४।।

Such is the abundant good fortune ofthis King,becauseof which, O Lord, there is this grace of even all the Three (Brahmā, Visnu, Siva) of you, which is beyondthe range of the mind.[114]

यत्मप्रिंगेन तरणं भवाधे्रवप दुषुटकृताम् ्।

अथचन्त्मयमहहमा ह्येष भगवान्भूतभावनोः ।।११५।।

Unthinkable is the glory of this Lord, the Efficient Causeof beings, by contact with whom even the wicked can cross the ocean of worldly existence. [115]

न बुद्थगोचरे भसततयावजत्मया प्रीयते ह्यिौ ।

थचरं यतन्तसस्तष्टठसन्त वेदानुवचनाहदसभोः ।

क्षुरोऽवप लभते मुसततमनायिोन कमणजा ।।११६ ।।

The extent of devotion by whichHe is pleased isnotwithin the range of the intellect. Men keep on striving for a long time through study of the Vedas, etc. whereas even the lowly one gets Liberation by an effortless act. [116]

गव्योपजीव्या गोप्यस्तु वनचारगृह्वोवषतगोः ।

अरण्यजीवनगोः प्रापुमुसजततं कामोपभोगतोः ।। ११७।।

Subsisting on cattle-rearing, the cowherdesses of Vrndāvana6 who dwelt in the houses of forest-roamers, and led their lives in the forest, also attained Liberation even through enjoyment of pleasures. [117]

रुहुसन्नरन्तरं प्राप र्सिुपालोः ि भान्तरे ।

व्याो् हृदयमाववध्य गरतं ंप्राप ुिदुलुभजाम् ्।।११८।।

Sisupala7 got it in the midst of the Assembly even though he constantly bore enmity towards Him. The hunter attained the state which is difficult to get, although he pierced His chest. [118]

वस्त्राकषं ंगृहं नीत्मवा कुधजैनैं बुभुजे पुरा ।

यं ध्यानलयमापन्ना लभन्ते न ुिरसस्त्रयोः ।। ११९।।

The hunch-backed woman formerly drew Him towards herself by the garment, took Him to her house and enjoyed, whereas the wives of gods do not get Him even after being absorbed in meditation on Him. [119]

चण्ालिाय ददौ मुसततं दूरूस्थायावप नो पुनोः ।

ओिन्नायारतभतताय श्रोत्रत्रयाय पुरा ववभुोः ।।१२०।।

The all-powerful Lord formerly gave Liberation to the one of low caste though he was far away, but not to the one who was so near and very devoted and learned in the Vedas. [120]

6. Where Lord Kṛṣṇa played during childhood

7. Who was killed by Lord Kṛṣṇa

8. Of Mathura

मायासभवञ्जचयेत्त्वां हह वपतामहमवप प्रभुोः ।

रतष्ठसन्त दुुःखबहुलास्तपोसभदेहबन्ाोः ।। १२१ ।।

गौतमाद्या ब्रह्मचयरजनष्ठाोः कल्पान्तवासिनोः ।

ईदृततादृतपररच्छेदगोचरं नास्य चेसष्टितम् ्।।१२२।।

The Lord even deceives Thee as also Lord Brahma by acts of Illusion. Sages like Gautama and others remain undergoing much pain because

of austerities, but they still have bondage to the body, and live till the end of the Kalpa, although they are steadfast in celibacy. His ways do not come within the purview of accurate definition as 'it is like this' or 'like that.' [121-122]

व्यवियेन बहुना कालेन महता तथा ।

रनणेतुं ितयतेनास्य चररतं वा ुिम्् ा ।। १२३।।

Even with immense effort made over a long time, a person with good understanding is not able to determine His ways. [123]

उपाया बहवोः िसन्त ये िास्त्रपररनसष्टठताोः ।

ववदुषुां मोचनायेह बहुिस्तैयतजसन्त वै ।। १२४ ।।

विषामुत्तमोपायो विरतोः पुरुषोत्तमे ।

यावश्यं स्वासमियुज्यं प्रापयेत्मिुखा यथा ।। १२५ ।।

There exist many means perfectly based on scriptures, for the Liberation of the learned, and people also indeed strive much through them; but the best of all means is to dwell in Purusottama, which like a good friend will surely bring about attainment of union with the Lord. [124-125]

तदेनं मारयनं प्राप्तुमुपायो नान्तरीयकोः ।

स्वयं रना्य हररणा यत्र विोः ुिरक्षक्षतोः । । १२६।।

इन्नद्युनप्रिंगेन जायते िावलजौककको: । १२७.१ ।

Hence that is the means to attain this Lord of Illusion, which is free from any impediment, where His own Abode has been fixed by Lord Visnu Himself and is well protected; with the association of Indradyumna it will become known to all people. [126-127.1]

तदाज्ञापय देवि गृह्णीत्मवैनं बलासन्वतम् ्।।१२७.२।।

उपत्मयकायां िंस्थाप्य दीक्षरयत्मवा महितौ ।

आगसमष्टयासम पादाधजिमीपं ते वृषृध्वज ।। १२८।।

Therefore, O Lord of the gods, grant permission that taking him there along with the armed force, settling him in the valley and initiating him in the great sacrifice, I shall come to the proximity of Thy lotus-like Feet, O Lord with the Bull as ensign !" [127.2-128]

॥ जैसैमरनरुवाच ॥

तथेत्मयुतत्मवा महादेवोः क्षणादन्तदज्े मुनोः ।

ाडिवप राज्ञो रथे रतष्टठन्प्रययौ क्षेत्रमुत्तमम् ॥१२९॥

Jaimini said : Lord Śiva, saying 'Be it so', at once disappeared from the Sage. The Sage also sat on the chariot of the King and proceeded to the Best sacred place. [129]

द्ववतीयेऽसह्न कपोतेस्थलीमोहदवान्नृपोः ।

दैध्यायजामिमायुततां जलायरुमाकुलाम् ॥१३० ॥

On the second day the King reached the place of Lord Kapoteśa', which had equal length and width, and was full of tanks and trees. [130]

9. Dove-like Lord (Siva)

त्रबल्वै: पूविजीमायां ंमुरतिमासस्थतोः ।

ोनारनवियोग्यां तां मसन्त्रणा ंरनवेहदताम् ॥१३१॥

On the eastern boundary of the sacred place, on the Sea- shore is situated Lord Bilveśa 10. That place was suggested by the minister as suitable for camping of the army. [131]

यथायोग्यं यथास्थानं स्थापरयत्मवा नृपोत्तमोः ।

त्रबल्वेश्वरकपोतें नमस्कृत्मय प्रपूज्य च ॥ १३२॥

रथमास्थाय मरतमान्हिहतो ब्रह्मिनुना ।

मनिा वचिा ववष्टणुं नीलाचलरनवासिनम् ।

थचन्तयन्कीतयजसन्वप्रा जगाम ंरनथ्ं ंहरोः ॥ १३३ ॥

Stationing them properly at the appropriate places, the King offered salutations to Lord Siva as Lord Bilvesvara and Lord Kapotesa and worshipped them. Then, O Sages, that wise King mounted the chariot along with Narada and, with all his heart contemplating on Lord Visnu who dwells in Nilācala, and through speech talking about His glories, proceeded to the proximity of Lord Visnu. [132-133]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

इन्रद्युनस्यैकाम्रकाननगमनं नाम द्वादिोऽध्यायोः ।।१२।।

Thus ends the Twelfth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Visit of Indradyumna to Ekamra Grove".

10. Lord Śiva, to whom Bilva (bael) is dear

त्रयोदिोऽध्यायोः

ThirteenthChapter

GloryofKapotesvara andBilvesvara

।। मुनय ऊचुोः ।।

कपोतिस्थली चावप कथं ख्याता महामुने ।

को वा कपोतोः कचि एतन्नो वततुमहजसि ॥ १॥

The Sages asked: O great Sage, howdid the place ofLord Kapotesa become well-known ? Which was that dove and who is the Lord ? Tell us about this. [1]

॥ जैसैमरनरुवाच ॥

पुरा कुिस्थली ा वै अिव्या वजन्तुसभोः ।

तीक्ष्णै्रैोः कुिाग्रैस्तु पररतोः कण्किैसश्चता ॥२॥

Jaimini replied: Formerly, that Kuśasthali, (the placeof Kuśa grass, Poa cynosuroides), was indeedimpossiblefor all creatures to resort to as it was all around covered with Kuśagrass havingsharp-edged tips and thorns. [2] **रनस्तरुरनजलजाा्रा वपाचविरतयथजा ।**

यदा पूवं ंभगवतो नान्यो देवोऽवप पूज्यते ।।३।।

पूज्योः स्यामहमप्येवं स्पिाज् ीदूजिजस्तदा ।

थचन्तयसन्नरत तस्यैव ववष्टणोभतजतौ मनोऽदत् ्।।४।।

It was withoutany treeand without any reservoir of water, and was like an abode of goblins. At one time Lord Siva got this idea of rivalry, "When prior to the Lord (Visṇu) surely no other god is worshipped, I should also be worshipped like that." So thinking, He fixed His mind in devotion to that same Lord Visnu. [3-4]

विरजनववषजये दि ेसस्थत्मवाऽहं रनष्टपररग्रहोः ।

ुमिहत्तप आस्थाय तोषरयष्टयासम तं हररम् ्।।५।।

(He thought:) "Remaining in a place completely free from sense objects, without any possession, I shall practise very great austerities and please Lord Visṇu. [5]

ककं वा देयं रमिाय का स्तुरतोः ारदापतोः ।

विब्रजह्माण्निाथस्य ककं वान्यत्तुसुष्टिकारकम् ॥६॥

What can be given to Him who is the Lord of Goddess Ramā (Lakṣmi)? What should be the hymn to Him who is the Lord of Sarasvati (the Goddess of Speech) ? For the Lord of all the universes, what other thing is there which can be pleasing to Him ? [6]

तस्मान्न बाह्यं वस्त्मवन्यदुपुयोगाय तस्य वै ।

अन्तयागंज ंिमास्थाय रनव्यलजीकेन चेतिा ।।७।।

भततेभय आत्ममप्रददं चराचरगुरुं हररम् ।

आरार्यष्टये िवेषां पूज्योः स्यां तत्मप्रिादतोः ।।८।।

Hence surely, no other external object will be fit for His use; I shall properly practise the internal sacrifice with an unhypocritical mind and worship Lord Visnu who gives Himself to devotees and is the Lord of the moving and the non-moving things. Thus I shall be worshipped by all due to His grace." [7-8]

तत इत्मयसभिंाय ययौ पुण्यां किुस्थलीम् ।

मिपे नीलगोत्रस्य िवद्जवन्द्धववसजतजोः ।।९।।

तत्र तेपे तपस्तीव्रं वायुभक्षो महेश्वरोः ।

कपोत इव ूक्ष्मोऽभूदष्टिमूरतरजवप प्रभुोः ।।१०।।

Resolving thus, He then went to that holy Kuśasthali, near the Nila (Blue) Mountain, being free from all pairs of opposites. There the great Lord (Siva), practised severe austerities, eating only air. Although the Lord (Siva) has eight Forms', He became thin like a dove. [9-10]

ततोः प्रिन्नो भगवानैश्वयं ंप्रददौ तदा ।

येनात्ममतुल्योः िजातोः पूजिांमाननाहदषु ।।११।।
Thereupon, being pleased,theLord(Visnu) then granted Him divine supremacy, whereby He became equal to the Lord (Visnu) Himself in worship, honour, etc. [11]

तपोःप्रभावात्तस्यिीत्मस्थली वृनूदावनोपमा ।

रिस्तिागिरिीनदीसभोः ोसभतान्तरा ।।१२।।

नानारुमैुलतजासभश्च ववतुजफजलपुष्टपकैोः ।

मुमत्तद्भवरेफाणां झंकारैमुखजरिाया ।।१३।।

By the power of His austeritiesthat place becamelike Vṛndāvana, its interior looking beautiful with lakes, tanks, pools and rivers, and with varieties of trees and creepers bearing flowers and fruits in all seasons. It became a place resounding with the buzzing of honey- intoxicated large black bees. [12-13]

नानापक्षक्षगणाकीणा जिवजन्तिुखाश्रया ।

कपोतिदृो जातो यतोः ि तपिा सिवोः ।।१४।।

1. Sarva (earth)2.Bhava(Water)3. Rudra (fire)4.Ugra(wind) 5. Bhima (ether) 6. Mahadeva(moon)7.Isāna (sun) 8.Paśupati(sacrificing priest)

मुरारेराज्ञया ोऽत्र कपोतेश्वरतां गतोः ।

तदाज्ञयाऽत्र विरत मिृान्या रय्बकोः िदा ।। १५ ।।

It became full of groups of varieties ofbirds and the happyresort of all creatures. Because Lord Siva had become like the 'Kapota'(dove) due to austerities, by the command of Lord Viṣṇu, He became Kapotesvara here. By His order the Three-eyed Lord (Siva) always dwells herewith Goddess Parvati. [14-15]

येऽचयजसन्त कपोतिें स्तुवसन्त प्रणमसन्त वा ।

रनतूज्कल्मषास्ते वै प्रयासन्त पुरुषोत्तमम् ्।। १६ ।।

Those who worship Lord Kapoteśvara, pray with hymns or bow down, are surely purified of sins and are able to go to the sacred place Purusottama. [16]

अतोः परं प्रवक्ष्यासम त्रबल्विैमहहमां द्ववजोः ।

पातालवासिनोः पूवं ंदैत्मया सभत्त्वा महीतलम् ्।।१७।।

उपरवसन्त भूलोकं भक्षयसन्त जनांस्तथा । १८.१ ।

O Sages, after this I shall tell about the glory of Lord Bilveśvara. The demons living in Pātāla (region under the earth) formerly making their way into surface of the earth, were oppressing the earth-plane and eating up human beings. [17-18.1]

भारावतरणाथायज देवकीगभिंजभवोः ।।१८.२।।

पालयामिा पृथृथवीं यदा ि भगवान्प्रभुोः ।

यादवैोः पाण्विैोः ि् ंतदा तत्मस्थानमागतोः ।।१९।।

For lessening the burden of the earth, when the Supreme Lord was born from the womb of Devaki (as Lord Kṛṣṇa) and protected the earth, at that time along with the Yadavas[2] and Pandavas[3] He had come to that place. [18.2-19]

तीथरजाजस्य िसलले स्नात्मवा तं नीलमाव्म् ्।

दूरूात्मप्रणय् मनिा दैत्मयद्वारमुपागतोः ।।२०।।

Having bathed in the Sea which is the best of holy bathing places, and bowing mentally to the Lord Nilamādhava from a distance, He came near the passage of the demons. [20]

दृष्ट्वा तद्ववरं घोरमप्रवेश्यं तु मानवैोः ।

भ्रान्त्मया िंमोहयँल्लोकान्प्रथयसञ्छवपूज्यताम् ्।।२१।।

बैल्वं फलं िमादाय तत्रावाह्य त्रत्रलोचनम् ्।

पूजरयत्मवा पुरारारतं ंतुष्टिाविुरिूदनोः ।।२२।।

He saw that dreadful hole which was impossible for human beings to enter. For spreading the adorability of Lord Siva, He confused the people by delusion, brought the Bilva (bael) fruit and invoked Lord Siva there. Lord Kṛṣṇa, the destroyer of demons, then worshipped the three-eyed Lord (Siva), the Foe of the Triple city of demons, and extolled Him through a hymn. [21-22]

॥ श्रीभगवानुवाच ॥

नमस्ते त्रत्रगुणातीत गुणुत्रयववभागकृत् ◌ि।

त्रयीमय त्रयातीत त्रत्रकालज्ञारनने नमोः ।।२३॥

The Blessed Lord said: "Salutations to Thee, O Lord who transcendest the three qualities! Thou hast made

2. Descendants of Yadu, kinsmen of Lord Kṛṣṇa

3. The 5 celebrated sons of Pandu: Yudhisthira, Bhima, Arjuna, Nakula & Sahadeva

4. Sattva, Rajas and Tamas

the three-fold division of the qualities. O Lord who containest the three-fold Veda and yet art beyond the three-fold Vedas! Salutations to Thee who art the knower of the three periods of time. [23]

ीसूियासजग्गननेत्राय ब्रह्मण्याय वरात्ममने ।

अष्टैश्वयरजनाि्नाय तुभयमष्टात्ममने नमोः ॥२४ ॥

The moon, the sun, and fire are Thy eyes; Thou art the protector of the pious and art the Supreme Self; Thou art the repository of the eight supernatural powers[7]; salutations to Thee who hast the eight Forms. [24]

यस्य रूपं तमोः पारे तमोनिानमव्ययम् ◌ि।

अज्ञानानां तमसश्छन्नं तस्मै ववतमै नमोः ।।२५।।

Salutations to the One who is free from darkness, and whose Form is beyond darkness, which destroys darkness, is immutable and by which is cut off the darkness of the ignorant ones." [25]

एवं स्वमात्ममनाऽऽत्ममानं स्तुत्मवा ◌ि भगवान्प्रभुो।

तस्य प्रिादाद्धववरं ुप्रिविमपश्यत ।।२६।।

When He Himselfthus extolled His ownself, theall- powerful Lord found the hole easy ofaccess byHis (Lord Siva's) grace. [26]

तेन मागेण पातालं ि न्योऽभयगमत्मप्रभुोः ।

हत्मवा तत्र बलोदग्रान्दैत्मयान्भारावतारणोः ।।२७।।

5. Rk, Yajus, Sama

6. Past, present and future

7. Vision, audition, cogitation, discrimination, omniscience, swift-ness of thought, assuming format will, andexpatiation

पुनराग्य तत्रैवै सस्थत्मवा ि वृषृभध्वजम् ।

पूिज्य भगवान्द्वाररोा्य स्थापयसञ्छवम् ।।२८।।

इदमाह महाबुद्थ्भसजततवश्यो गदारोः ।

ूजिेज रतष्टठ प्रिाादे रुन्ानोऽुरिनगमजम् ।।२९।।

त्मवदन्योः कोः क्षमोः ि भो कबूरजबलनिाने ।

स्थापरयत्मवा महादेवं ततो द्वारावतीं ययौ ।।३०।।

By that way the Lord approached Pātālaalong with thearmy. Slaying there the demons who were haughty because of their strength, the Lord who lessens the burden of the earth, returned. He remained there itself, worshipped the Lord whose ensign is the Bull (Śiva), and for obstructing the entrance installed Lord Siva. The Lord who has great understanding, holds the mace, and is won over by devotion, thus spoke: “O Lord with matted locks at the top (Siva), kindly stay in the temple obstructing the outlet of the demons. Who other than Thee, O Lord Sambhu (Siva), is able to destroy the strength of the demons ?" After installing Lord Mahadeva (the great Lord Siva), from there He went back to Dwārakā. [27-30]

ततोः प्रभृृत त्रबल्वैीः पृथृथव्यां ख्यारतमागतोः ।

पूवावजथ्ोः ि त्रबल्वैीः क्षेत्रराजस्य भो द्वजाोः ।।३१।।

Thenceforth Lord Bilveśvara became well-known on the earth. O Sages! This Lord Bilveśvara marks the eastern border of the best sacred place. [31]

तं दृष्ट्वा पापहन्तारं मृिानीपरतमव्ययम् ्।

वािन्जकामानवाप्नोरत ववपवत्तं ंदुसुतरां जयेत् ्।।३२।।

He is the destroyer of sins, the Consort of Goddess Mṛḍānī (Pārvatī) and Immutable; by seeing Him one gets fulfilment of all desires and overcomes adversity which may be otherwise difficult to cross over. [32]

कपोतत्रबल्वेश्वरयोमाजहात्म्यं कथथतं तु वोः ।

अतोः परं भो मुनयोः ककमन्यच्रोतुसमच्छथ ।।३३।।

The glory of Lord Kapotesvara and Lord Bilveśvara has been told to you. O Sages, what else do you desire to hear after this? [33]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

कपोतैत्रबल्वैयोमाहजात्म्यवणनंज नाम त्रयोदिोऽध्यायोः ।।१३।।

Thus ends the Thirteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Glory of Lord Kapoteśa and Lord Vilveśa'

चतुदजोऽध्यायोः

FourteenthChapter

Indradyumnaconsoledby Narada

।। मुनय ऊचुोः ।।

रथमारुह्य तौ यातौ यदा नारदपाथथवजौ ।

तव यातौ चितुोः ककं वा तन्नो वद महामुने ।।१।।

The Sages asked: Mounting the chariot when they both, Narada and the King, proceeded, where did they go and what indeed did they do ? Tell us that, O great Sage ! [1]

॥ जैसैमरनरुवाच ॥

ि ंच ववद्यापरतना पुरोहहतकनीयिा ।

क्षेत्रान्ते नीलकण्ठस्य ीमपमुपजग्मतुोः ।।२।

Jaimini replied : Together with Vidyāpati,the priest's younger brother, they went near Lord Nilakantha on theboundary ofthe sacredplace. [2]

दुरुनसजमत्तमभून्मागे व्रजतोऽस्य महीक्षक्षतोः ।

वामाक्षक्षभुजयोोः स्पन्दोः स्फुरणं च मुहुमुहुजोः ।।३।।

When the Kingwas proceeding, therewere evilomens forhim on the way. There was throbbing of the left eye and left arm, and repeated twitching. [3]

तद्दृष्ट्वा नृपिादूजलो ववषादमुपिहदवान् ्।

पप्रच्छ कारणं चास्य ीवज्ञजानरनथ्ं ंमुरनम् ्।।४।।

Seeing that, thepre-eminentKing was overtaken bygrief, and he asked the Sage who was the repository of all knowledge, about the cause of all this. [4]

अव्याहतं मे ीम्राज्यं प्राप्तं क्षेत्रोत्तमं सत्मवदम् ्।

दिनजाथं ंमाव्स्य यात्रेयें तु ुभावहा ।।५।।

(He said:) “Unhindered is my empire, and I have also reached this excellent sacred place. This journey which was undertaken for seeing Lord Madhava (Viṣṇu) has also been bringing happiness. [5]

अकायं ंमे भवेदद्य ककं मुने ब्रूहह तत्त्वतोः ।

स्पन्दते वामनेत्रं ंतु स्फुरते च भुजोऽकित् ्।।६।।

Then, O Sage, what evil could there be for me now, tell me accurately. My left eye is throbbing and the arm is also twitching repeatedly." [6]

तत्मुत्मवा नारदोः प्राह भाववं कायं ंच ूचयन् ्।

श्रावयन्किुलं वातयं यदुतुतं पद्मयोरनना ।।७।।

Hearing that, Narada replied, indicating also the future course of action, and informing about the favourable words which were told by Lord Brahmā. [7]

।। नारद उवाच ।।

मा भूद्भवषादस्ते भूप ववर्घनं प्रायोः ुभम् ्।

ववर्घनान्ते च ुभं पुंगि पुनभाग्जयवतां नृपृ ॥८॥

Nārada said: O King, you should not have any despondency. Usually, good is always beset with obstacles. However, at the end of the obstacles, O King, there again comes good for fortunate men. [8]

त्मियं त्मवं ावभजौमोऽसि क्षेत्रं ंववष्टणोवपुजसस्त्मवदम् ्।

यात्रा तेऽत्र यदथेयं ोऽन्तानज् मुपागमत् ्।।९।।

True, you are the Emperor of the whole world and this sacred place is also the Body of Lord Visṇu. The Lord for whose sake now you have taken up this journey, has become invisible. [9]

एष ववद्यापरतववप्रजो हदने यसस्मन्ददि जतम् ्।

गियिकाले ततोऽन्येद्युोः स्वणवजालुकया वृतोः ।

ययौ पातालरनलयं मत्मयलजोके ुदुलुभजोः ।।१०।।

In the evening of the day following the day on which this Brahmin Vidyapati saw Him, being covered by the golden sands, He went to His abode in Pātāla (a region under the earth). It is very difficult to find Him now on the earth-plane. [10]

॥ जैसैमरनरुवाच ॥

तचुत्मवा घोरवचनं वज्रपातिमं नृपोः ।

पपात र्णीपृषूटठे रनोःज्ञोः ि द्वजोत्तमाोः ।।११।।

Jaimini said: O most excellent Sages, hearing these terrible words which were like the fall of thunder, becoming unconscious, the King fell on the ground. [11]

तं तथा परततं दृष्ट्वा पुरोहहतपुरोगमाोः ।

सस्नग्ाोः िखायोः िवे ते हाहाकारमुपारवन् ्।।१२।।

Seeing him thus fallen, all the affectionate companions, with the priest leading, ran towards him crying ‘Ah ! Alas !' [12]

कपूरजीतलं वारर मुखे सितत्मवा पुनोः पुनोः ।

चन्दनागुरुकपूरैजोः िवाजङ्गं ंसलसलपुश्च ते ।।१३।।

On his face they sprinkled again and again water cool with camphor, and anointed his entire body with sandal, aloe and camphor. [13]

चामरैस्तालवृनूतैश्च वीजयामिुरिु तम् ्।

नारदोऽवप च िंभ्रान्तो ्रयन्योगा्रणाम् ्।।१४।।

प्राणानरक्षन्नृपृतेजानंजस्तत्र िुभायरतम् ्।

ीिडवप राजा थचरात्मिंज्ञां लेभे यत्मनैरनुत्तमौः ।। १५ ।।

Briskly they fanned him with chowries and stalks of palm-leaves. Even Nārada was also perplexed; undertaking Yogic concentration, he protected the life of the King, knowing that his future was going to be good. Because of the most excellent efforts, the King, too, at last got back his consciousness. [14-15]

उत्मथाय पादयोववप्रजा नारदस्यापतत्मपुनोः ।

ककमकाषं ंमुने पापं कसस्मञ्जन्मान्तरे दृढम् ्।।१६।।

यस्य पाकदियां वै द्यु:खमिीत्मिुदारुणम् ्।

कमणजा मनिा वाचा नो द्ववजानां गवामवप ।

अपरा्ोः कृतोः कसश्चत्मस्वप्नेऽवप मुरनपुंगव ।।१७।।

Rising, O Sages,he again fell at Nārada's feet. (He said:) “O Sage, what great sin did I commit in which other birth, as the ultimate result of which this extremely intense sorrow has come ? By deed, mind or speech, O pre-eminent Sage, I have not done any wrong whatsoever to Brahmins or to cows, even indream. [16-17]

रनत्मयं नैसमवत्तकं का्यं कम जयत्मपररकीरततजम् ्।

राज्ञस्तन्मुरनिादूजल न त्मयततं वै मया तवथचत् ्।।१८।।

Whatever dailyor specialriteor workfor fulfilment of desire has been laid down for a King, O pre-eminent Sage, that I have certainly never given up. [18]

देवतारतथथभृतूमयानां वपतृणां च महामुने ।

तथाथश्रतानां बन्धूां नापमानोः कृतो मया ।।१९।।

O great Sage,Ihaveneverdonedishonourtogods,guests, servants, fore-fathers, thedependentsorrelations.[19]

पञ्चिादपरा् ये ववष्टणोवैष्ट्णवपुंगव ।

त्मयततोः प्रयत्मनात्ेते ंवे ंुद्ा इव महोरगोः ।।२०।।

The fifty transgressions ofLord Visnuwhichare there,O best of devotees of Lord Viṣṇu, have all been carefully avoided by me like great angry snakes. [20]

ककं भाग्यं चररतं तेन पुरोहहतकनीयिा ।

यच्चमचजक्षुषा दृष्टिो भगवान्नीलमाव्ोः ।।२१।।

What good fortune had been earned by the priest's younger brother, that Lord Nīlamādhava was seen by him with physical eyes ? [21]

ककमथं ंराज्यववभ्रंि जानतैष त्मवया कृतोः ।

यात्रिामय एवैतत्मकथं वा न प्रकीरततजम् ्।। २२॥

Why was this disturbance of the Kingdom brought about by Thee though Thou knewest this, and why didst Thou not tell about it at the very time of commencing the journey itself ? [22]

ककमथं ंवा श्रोत्रत्रयाणां ंस्थानभ्रंि मिया कृतोः ।

कथमेतौः पररत्मयततासश्चरात्मिंस्कृतभूमयोः ।।२३।।

What for was the displacement of those learned in the Vedas done by me, and why did they have to leave the places which had been sanctified over a long period of time ? [23]

आवंभूतेवृवजत्तया जप्रजासभोः पररपासलता ।

मदथं ंिा पररत्मयतता जीववष्टयसन्त कथं नु ताोः ।।२४।।

Whatever avocation had come down from lineage, that the subjects were maintaining; that has been given up for my sake: so, how indeed will they live now ? [24]

प्राणान्न ्ररयष्टयासम न रक्ष्यासम यदा हररम् ्।

एष मे रनश्चयो ब्रह्मन्मरय नष्टे कुतोः प्रजाोः ।। २५।।

O Holy one, this is my resolve - I shall not continue living if I do not see Lord Visṇu. When I perish, what will happen to the subjects ? [25]

मुने िदा िकरुणस्त्मवं मां िासस्ि्ुभिुभम् ्।

ंप्रितं मत्मिुतं नीत्मवा मालवेष्टवसभषेचय ।। २६॥

िपालयतु न्यायेन न िोचन्तु इमाोः प्रजाोः । २७.१ ।

O Sage, Thou art always compassionate: Thou advisest me about good and bad. Now, taking my son, please install him as King among

inhabitants of Mālava; let him rule with justice and let these subjects not have to grieve. [26-27.1]

राजानो ये ि◌मायातास्ते ि◌वे मसन्नदितोः ।।२७.२।।

मत्मिूनोमाजलविेस्य प्रयान्तु वचने सस्थतोः । २८.१ ।

Let all the kings who have come along, go forth as per my direction, remaining under the orders of my son, as the King of Malava. [27.2-28.1]

प्रायोपविेववथ्ना थचन्तयन्नीलमाव्म् ◌्।। २८.२।।

आयुोःर्षि कररष्टयासम ि◌फलं क्षेत्रिंसस्थतोः ।। २९।।

Remaining in the sacred place, I shall make the remainder of my life fruitful by means of observing fast unto death, and thinking of Lord Nīlamādhava.” [28.2-29]

॥ जैसैमरनरुवाच ॥

ववलपन्तसमन्रद्युनं राजानं ब्रह्मणोः ि◌ुतोः ।

उत्मथाप्य प्रश्रयथगरा ि◌ान्त्मवयसन्नदमब्रवीत् ◌्॥३०॥

Jaimini said: The son of Lord Brahma (Narada) raised King Indradyumna who was lamenting, and spoke thus, consoling him with words of affection. [30]

।। नारद उवाच ॥

राजन्पसण्तिमूद्जन्यो वैष्टणवो यौंजोगरोः ।

शे्रेयोः ि◌ववर्घनं ि◌ततं कथं वा नाव्रयोः ।।३१।।

इदं तु परमं शे्रेयोः पुंि◌ जन्मितासजतजम् ◌्।

रीरा्ररणं पश्येच्चमचजक्षुगदजार्म् ◌्॥३२॥

Nārada said: "O King, you are pre-eminent among the learned, a devotee of Lord Visnu, and an ocean of patience. How should you not keep in mind that good is always beset with obstacles? And this is the highest good for a man, earned through a hundred births, that with the physical eye he

should be able to see the Lord holding the mace (Visṇu) having assumed a Body. [31-32]

रनरंकुि हरेलीला केन वाप्यवा्यतेज ।

जीवन्मुततोऽप्यहं राजंस्ंतल्लीलां नारतवतयेज ।।३३।।

Unfettered is the sport of Lord Hari (Visṇu); who can conceive of it ? Although I am liberated while living, O King, I also cannot pass beyond His sport. [33]

ककयता वसञ्चतो नाहं दृढभततोऽसन्तकसस्थतोः ।

दुरुत्मयया तस्य माया बहुजन्मितैरवप ।।३४।।

How much have I not been deceived, although I am a firm devotee and remaining close by! It is difficult to cross His Illusion even by many hundreds of births. [34]

अनन्ता तस्य मायेयं दुजुञेया पद्मयोरनना

नासभपद्यासस्थतेनावप रनत्मयं च स्तुरतिासलना ।।३५।।

This Illusion of His is endless and is difficult even for the Lotus-born Lord (Brahmā) to understand, although He is seated in the lotus of the Lord's navel and always praying. [35]

स्वभाव एवं कथथतस्तस्य मायाववनो नृपृ ।

ववषें कथयाये्वं त्मवं तु भाग्यवतां वरोः ।। ३६।।

O King, such is the Nature of that Lord of Illusion as I have explained to you. I am now telling you the speciality- you are certainly the best of the fortunate ones in this way; [36]

रतस्रोऽवप मूतयजस्तस्य त्मवदनुग्रहबुद्योः ।

चराचराणां स्रष्टि योः ाक्षाल्लोकवपतामहोः ।

मामुवाच व्रजिु त्मवसमन्नद्युनस्य चासन्तकम् ्॥३७ ॥

All His three Forms1 have a mind to bestow favour on you. Lord Brahma who is the Creator of the moving and the non-moving things, and verily

the Grandfather of the worlds, Himself said to me, 'You go promptly near bajarising Indradyumna. [37]

नीलाचलं प्रयात्मयेष हददृक्षुनीलमाव्म् ्।

अन्तानंज् गतो ह्येष यमेन प्राथथतजो ववभुोः ।। ३८ ।।

He is proceeding to Nīlācala with a desire to see Lord Nilamādhava. But that all-powerful Lord has become invisible, on account of the prayer of Yama. [38]

1. Visnu, Brahmā and Siva

न तत्र ोकोः कतव्जयोः ितयते तत्र नान्यथा ।

वाच्यो मद्वचनाराजा पञ्चमी मम िन्तरतोः ।। ३९ ।।

One should not therefore grieve, since no alternative is possible in this regard. Tell the King in My name that he is My fifth descendant. [39]

तत्मकृते परमात्ममानं प्रिाद्य पुरुषोत्तमम् ्।

श्वेतद्वीपान्नरयष्टयासम िहस्रान्ते महितोोः ।।४०॥

For his sake, I shall please the Supreme Self and take Purusottama (the Supreme Being) from the White Island, at the end of the thousandth of the great sacrifice. [40]

इन्नद्युनोः ि इदानीं ंक्षेत्रे ेश्रीपुरुषोत्तमे ।

अश्वमि्हस्रैस्तु यजसन्वष्टणुं ि रतष्टठतु ।।४१।।

And let that Indradyumna now stay in the glorious sacred place Purusottama, worshipping Lord Visṇu by a thousand horse sacrifices. [41]

तदन्ते दारवतनुं ववष्टणुं रक्ष्यरत चक्षुषा ।

ीडितारो हरीोः ख्यारतं ंतस्य द्वारा गसमष्टयरत ।।४२।।

At the conclusion thereof, with his own eyes he will see Lord Viṣṇu with a Wooden Body. Through Indradyumna that incarnation of Lord Visnu will become well known. [42]

तदा तु तनवो ववष्टणोीप्ररतष्ठाप्या मया ुिवम् ्।

पुरा स्म मणणमूरतस्जतु चतुावज्स्थतो हररोः ।।४३।

दृष्ट्वा पुरिो तस्य ाक्षादगे्रे रनवेहदतोः ।

हदव्यदारुवपुभूयजश्चतुरज्तररष्टयरत ।।४४।।

And also, the Forms of Lord Visṇuwill surelythen be installed by Me. Previously Lord Visṇu was verily present four-fold in the Form of sapphire. The priest had seen Him and had also told about Him directly in front of the King. The Lord will again incarnate four-fold with a divine Wooden Form.' [43-44]

तस्मान्मा व्यथ राजेन्र वाञ्छा ते ाफला ुवम् ्।

भववष्टयरत न ंदेहो रनव्यलजीको वेह वै ।।४५।।

Therefore, O Emperor, donotbe unhappy; your wishwill surely be fulfilled, there is no doubt regarding this. Hence just stay here without any grief." [45]

॥ जैसैमरनरुवाच ॥

न्तिमवरयत्मवा रननायेत्मथं राजानं नारदस्तदा ।

ववश्वापदवीं ववप्राोः पुनवातजयमुवाच ह ।।४६।।

Jaimini said: OSages,having consoled the King,Narada then led him thus to apositionoffaith,and thereafter again spokethese words:[46]

।। नारद उवाच ॥

खाकृतोः क्षेत्रवरस्य चागे्रे यो नीलकण्ठोः खलु दुगुयजाऽऽस्ते ।

यामो वयं तत्र च वासजम्ि् तूपयोग्या ुमा स्थली ा ।।४७।।

Nāradasaid: Atthe tip ofthe conch-shaped excellent sacred place Lord Nilakantha is indeed present together with Goddess Durgā. We shall go there; that tableland is perfectly level and suitable for the horse sacrifice. [47]

तस्यां ववरनमायज ंहस्रवषसजस्रुीलां हयमेन्ाय ।

नीलाहरविास्य नृसिंहंमूरतं ंदृष्ट्वा कृताथं ंववरचय्य जन्म ।।४८।।

तस्यैव मूरतं ंप्रतयातनां ते रनत्मयाचनजीयां तव पूजनीयाम् ्।

प्रत्मयतप्रतष्ठाप्य िमस्तववर्घनववनिाहेतोीः फलबृंहणाय ।।४९।।

आरप्स्यामोः ितुवरं मुरनवयैयैथजोथचतम् ्।

ववल्बोऽत्र न हह शे्रेयारनरत पैतामहं वचोः ॥५०॥

There, builda nice hallwhichcanremain steady for a thousandyears for the horse-sacrifice. Seeing the Nrasimha Form of the Lord dwelling in Niladri, make your birth successful. Installing within it His counterpart image, it should be daily ceremonially adored by you, and also worshipped by you, for removal of all obstacles and augmenting the result. We shall commence the excellent sacrifice suitably by the best sages. 'Delay in this regard is not at all good' - this is the Grandsire's (Lord Brahma's) advice. [48-50]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां िंहहतायां द्ववतीये

वैष्णवखण्ान्तिगतजोत्मकलखण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

ीकितस्जयेन्नद्युनस्य नारदकतृकजिान्त्मवनं नाम चतुदजिोऽध्यायोः ।। १४ ।।

Thus ends the FourteenthChapter oftheDialogue between Jaiminiand the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to LordVisṇu, in the glorious Skanda Mahāpurana, a compendium of eighty-one thousand verses, entitled "Consoling of Grief-stricken Indradyumnaby Närada".

पञ्चदोऽध्यायोः

FifteenthChapter

Hearing ofHeavenlyVoice

।। जैसैमरनरुवाच ।।

ततस्ते प्रसस्थता ववप्रा नीलकण्ठासन्तकं मुदा ।

प्रपूज्य तं महादेवं श्रीदुगुां प्रणणपत्मय च ।।१।।

ववमुच्य स्यन्दनवरं पादचारोः ंहानुगोः ।

आरोढुं नीलभूसमिं प्रयातोः ंयतेसन्नयोः ।।२।।

Jaimini said: OSages, they then happilywent near LordNilakantha. After properly worshipping that Great Lord (Siva) and prostrating themselves before the glorious Goddess Durgā, they left the excellent chariot, and along with the followers they proceeded on foot to climb the Nila (Blue)

Mountain, keeping their sensescontrolled. [1-2]

नानारुमुलताकीणं ंनानापक्षक्षगणाकुलम् ्।

सिलाववषमिंरोम्सभतोः पररवेषकम् ्॥३॥

That Mountain was overspread with varieties of treesand creepers and was full of groups of various kinds of birds. It was presenting all around

complete obstruction asitwas uneven because of stones. [3]

भ्रमद्भ्रमरिंभूतभ्रमकृद्गण्लिकम् ्।

दक्षक्षणांभोथ्कल्लोलजलावृतृरनत्बकम् ्॥४॥

Its (stony) cheek was creatingconfusion because of the clustered black-bees which were moving about, and its lower ridge was covered with the water of the wavesof the Southern Sea. [4]

अप्रततयं ंिदा मत्मयैदुजष्टप्रवेश्यं महोरगौः ।

मत्तमातङ्गकघिाबृंहहतैभीषणान्तरम् ्।।५।।

For human beings it was ever incomprehensible by reason and difficult to enter due to large snakes; its interior was terrifying because of the trumpet of hosts of excited elephants. [5]

श्वापदैसश्चरिंवौीः ि्स्त्राघातमवेहदसभोः ।

रनभयैजोः पररतोः कीणं ंमृगृयूथैरनेकिोः ।।६।।

It was all around full of herds of deer in large numbers, which were fearless as they never knew of any injury by weapon and were ever living together with beasts of prey. [6]

प्रवेष्टुिकामा न प्रापुयदजा ते मागमजन्तरम् ्।

allold तदा नारदिंगिाद्जववहदत्मवा तु थगरौः सिरो॥७॥

औदुयुत्रज विरत कृष्टणागुरुतरोर्ोः ।

विापजद्धयिंहता जहदव्यसिंहंवपुववभुजोः ।।८।।

They (the King and his attendants) were desirous of entering, but when they did not get the way to the interior, then through association with Narada they found it and got to the top of the mountain where underneath the black-aloe tree the All-powerful Lord, the remover of all fear and danger, in the Form of the Divine Lion (Lord Narasimha), was present. [7- 8]

यं दृष्ट्वा ब्रह्महत्मयाया लीयन्ते किोयो नृणाम् ्।

व्यात्तास्यं भीमदिनमावपङ्गंिलिाकुलम् ्॥१॥

उग्रं ंत्रत्रनेत्रं ंदैत्मयस्य स्वोरावुत्तानिारयनोः ।

वक्षोःस्थलं दारयन्तं नखरैवज्रजदारुणौोः ॥१०।

अरुणाभं लिसज्जद् ंीि्हामुखं ंववभुम् ्।

खिचिलिद्धाहुं ककरीमुकुिोज्वलम् ्।।११।।

नेत्रोच्छलद्धसह्नकणिंत्रासितहदगन्तरम् ्।

प्रचण्ाघातभूयन्तप्रववष्टिपदपङ्कजम् ्।।१२।।

By seeing Him, even crores of sins of human beings due to killing Brahmins are destroyed. His mouth was wide open; He had terrifying teeth and was full of reddish brown mane. He was fierce and had three eyes. He was tearing up the chest- region of the demon' lying on His own lap with face upwards, by claws dreadful as the thunder. The powerful Lord had a reddish appearance and was having a shining tongue, and there was loud laughter in His face. His arms were shining with conch and discus; He had brilliant crest and crown. From His eyes were issuing out sparks of fire by which all the quarters of the sky were greatly trembling. His lotus-like foot had entered inside of the earth because of the terrible blow He had given. [9-12]

तमाहदमूरतं ंते दृष्ट्वा नारदाग्रे तदा हररम् ्।

रनभयजा ददुिदूजरात्मप्रणेमुववगजतज्वरोः ।।१३।।

Seeing Lord Visṇu in that Primal Form, with Narada in front, they beheld Him without fear, and being free from mental distress, from a distance bowed to Him. [13] bol

इन्नद्युनोऽवप तं दृष्ट्वा नारदोततौ ववित्स्वै ।

भाववकाये प्रत्मययवारनदमाह महामुरनम् ्।।१४।।

1. Hiranyakasipu

Indradyumna, too, having seen Him, believed the words of Narada and developed faith in the future work. He spoke thus to the great Sage: [14]

महषे कृतकृत्मयोऽसस्म त्मवं हह ज्ञानरनथ्ोः परम् ्।

दुरुराध्यो नृसिंहीऽयं दिनेजऽवप भयावहोः ।। १५ ।।

भवादृोः ीुव्योऽयं मादृदूजरतोऽवप ोः ।

दिनजात्मकृतकृत्मयोऽसस्म ंलीनिोषपातकोः ।।१६।।

"O great Sage, I am blessed. Thou art indeed the repository of wisdom in a high degree. It is difficult to propitiate this Lord Nrsimha and He is also fearful to look at; but He is easily approachable by people like Thee, and only from a distance by those who are like me. I am blessed just by seeing Him, and all my sins have melted away. [15-16]

त्मवत्मिसन्ना्नादेवात्र रतष्टठामो रनभयजा मुने ।

अत्मयुग्रमूरतभजगजवान्स्वल्पवीयैनैरैजोः कथम् ॥१७॥

आराध्यते दैत्मयराजं ंत्रत्रलोकिं ववदारयन् । १८.१ ।

O Sage, only because ofThy presence we remain here without fear. By tearing up the demon-king2 who was the ruler of the three worlds, the Form of the Lord has become very fierce; how can human beings who have very little strength propitiate Him ? [17-18.1]

यस्य नीलमयी मूरतोःज कृपासिन्ोोः सस्थता तु वै ॥ १८.२ ॥

कसस्मन्स्थले मुरनशे्रेष्ठ दिनजाद्या ववमुसततदा ।

तन्मे दियज ववपे्रेन्र यन्मे मुसततप्रदं मतम् ॥१९॥

O best of Sages, inwhichplacewas locatedthesapphireImage of the Lord who is the ocean of compassion,

2. Hiranyakasipu

which granted Liberation on being just seen? O Chief of Sages, show that to me, as I considerthat to bethe bestower of Liberation."[18.2-19]

इत्मयुततो नारदस्तस्मै दियजामि पावनम् ।

स्थानं यत्र सस्थतो देवोः स्वणैजकतिंवृतोः ॥ २० ॥

Thus addressed,Naradashowedtohimtheholyspotwherethe Lord was present coveredbygoldensand.[20]

पश्यैतं योजनायामं योजनद्वयमुसत्रतम् ।

कल्पान्तस्थारयनं भूप न्यग्रो् ंमुसततदं नृणाम् ॥२१॥

छायायोः िमणाद्यस्य मुच्यते पापकञ्चुकात् ।

अस्य मूले नरोः प्राणांस्ंत्मयजन्मुसततमवाप्नुयात् ॥२२॥

(He said:)“OKing, see this Banyan tree whichextends to one yojana (about eight miles) and is two yojanas high; it endures even at the time of Cosmic Dissolution, and is the bestower of Liberation for men. By stepping

into its shade, one is freed from the slough of sin; and dying near its root, man attains Liberation. [21-22]

न्यग्रोरूपं दृष्ट्वावप नारायणमकल्मषम् ॥

रनष्टपापो जायते मत्मयोःज ककमु तं पूजयन्स्तुवन् ॥२३॥

Even by just seeing the taintless Lord Nārāyaṇa in the Form of the Banyan tree, a mortal becomes free from sin; how much more, then, would he be by worshipping and extolling Him ! [23]

अस्य मूलात्मप्रतीच्यां हह नृसिंहंस्योत्तरे नृपृ ।

अरतष्ठन्मावो यत्र चतुमूरजतञ्जो ववभुोः ॥२४॥

O King, to the west from its root and to the north of Lord Nrsimha, is the place where the all-powerful Lord Madhava was present having assumed the four-fold Form. [24]

अनुग्रहीतुं त्मवामेव पुनरत्रोद्भववष्टयरत ।

श्वेतद्वीपे यथा ववष्टणोभोगभूमौ रनजालयोः ॥ २५ ॥

ज्बूद्वीपे कमभूजमौ रनजं ंस्थानसमदं स्मृतृम् ॥

स्वस्यैवारतरहस्यत्मवान्न प्रकिोऽस्य िंमतोः ॥ २६ ॥

Indeed, in order to shower compassion on you, He will again manifest Himself here. Just as in the celestial Śwetadvipa (White Island) which is the land of enjoyment there is the own Abode of Lord Visṇu, even so in the Jambu Island3 which is the land of action, this is considered to be His own place. It is indeed His own, and because of its being a great secret, its publicity is not considered proper. [25-26]

मोक्षाथ्कारी जानारत स्थलमेतन्महीपते ।

अववश्वापदं नृणां दुषुटकृतां हह ववषेतोः ॥२७॥

O King, only one who is qualified for Liberation comes to know this place. It is indeed a matter of disbelief, especially for men who are sinful. [27]

अत्र याऽन्या प्रतकृरतोः पौरैववष्टजणोोः प्रतसष्ठता ।

ाविप मुसततप्रदा भूप ककं पुनोः ा स्वयंभुवा ।। २८ ।।

O King, here whatever otherimage of LordVisṇu, hasbeen installed by citizens, even that is a bestower of Liberation; then, what to speak of that which is installed by LordBrahmā ! [28]

असभा्नरतरो्ने ीरनसमत्ेते जगत्मप्रभोोः ।

अनुग्रहाथं ंीूनां जायते च युगे युगे ।। २९ ।।

नानावतारैभगजवान्मत्मस्यकूमाहजदकैनृपज ।

रनसमत्तनिोच रतरोदा्रत परमेश्वरोः ।। ३० ।।

4. Central oneof the seven continents, India The manifestation and disappearance of the Lord of the world have
special causes; and, O King, the Lord manifests in every age for showering compassion on the good people, with different incarnations like the Divine Fish, the Divine Tortoise, etc. When the cause is eliminated, the Supreme Lord also disappears. [29-30]

रनरनसजमत्तं ंसस्थतो रनत्मयसमह कारुण्यिागरोः ।

श्वेतद्वीपाद्यथा ववष्टणुरन्यत्रावतरेत्मप्रभुोः ॥३१॥

अत्र सस्थतोऽवप ि द्वारकाकाचीपुष्टकराहदषु

प्रकिां यारत कृपया तरुमूलप्ररोहवत् ॥३२॥

But in this place,without any cause, theLord who is the Ocean of Compassion, remains for ever. Just as from the celestial White Island, Lord Visnu incarnates Himself elsewhere, even so, being here also, out of compassion He manifests in Dvārakā, Kañci, Puskara, etc., like sprouting from the root of atree. [31-32]

नानातीथेषु दिषेु क्षेत्रेषे्टवायतनेषु च ।

अंवितारास्तस्यैव मा भूते्ते ियो नृपृ ।।३३।।

In different holy bathingplaces,regions, sacred spotsand other abodes, there are only His part manifestations - O King, you should have no doubt regarding this. [33]

क्षणं न त्मयजतीानोः क्षेत्रं ंक्षेत्रसमव स्वकम् ्|

त्मवदुपुज्ञस्तु भूपाल प्रकिोऽन्यो भववष्टयरत ||३४||

The Lord does notleave thissacredplace even fora moment as His own house. O King, another manifestation will take place which will be found by you." [34]

इरत िंदसितंज स्थानं नारदेन महात्ममना ।

ाष्टिांगपातं भूमौ तहदन्नद्युनो ननाम ह ।।३५।।

The spot was thusshown bythegreatsoulNarada,andprostrating with his eight limbs touchingthe ground,Indradyumnathensaluted it. [35]

मन्वानस्तु सस्थतं देवं प्रकिासमव तुष्टिुवे ।। ३६।।

He considered thatthe LordHimself waspresent,andprayed to Him as though He were directly visible.[36]

॥ इन्नद्युन उवाच ॥

देवदेव जगन्नाथ प्रणतारतवजवनिान ।

त्राहह मां पुण्िुरीकाक्ष परततं भविागरे ।। ३७।।

Indradyumna said: "O Lord of the gods, O Jagannātha (Lord of the world), O Destroyer of the sorrow of those who bow to Thee! Rescue me who am fallen in the ocean of worldly existence, O Lord with lotus-like eyes. [37]

त्मवमेक एव दुाःखौघध्वंकिोः परमेश्वर ।

क्षुर ंक्षेुरासन्ह िेवन्ते ुिखलिस्य सलप्यिा ।। ३८ ।।

O Supreme Lord, Thouart alonethesingle destroyer ofthemultitude of sorrows. The petty-minded people worship only the small gods with the desire for a little pleasure. [38]

अनाहदत्रत्रववौघस्य रिोाः स्वस्य महांहोः ।

दुरुच्छेद्यस्य ितं पूयमजाणस्य जसन्मनोः ।

अनायिोन त्मवन्नामकीतनंज तस्य निानम् ्।।३९।।

The individual soul which has taken birth, has the heap of his own multitude of the beginningless three types of great sins[5] which keeps on becoming ever full and is

4.Committed through body, speech and thought.

5. The five great sins are: killing a Brāhmin, killing the foetus, drinking intoxicating liquor, theft of gold, committing adultery with the wife of the Preceptor.

difficult to cut asunder; chanting of Thy Name easily brings about its destruction. [39]

ककं पुनभसजततभावेन ाक्षान्मुसततप्रदं नृणाम् ्।

कमाजी्नं तु ये मूढा वदसन्त त्मवां कृपारनथ्म् ्।।४० ।।

ते न जानसन्त भगवन्कमैवै पे्रेररतं त्मवया ।४१.१ ।

How much more then, would it not be by the disposition of devotion to Thee, who art the direct bestower of Liberation for human beings! O Lord, those foolish ones who speak of Thee who art the Ocean of Compassion, as being under the control of the law of action, do not know that action itself is impelled by Thee alone. [40-41.1]

अजासमलेन ववपे्रेण त्मयतत्मवा वणाश्रजमोहदतम् ्।।४१.२।।

ककं न पापं कृतं स्वासमन्ाऽिप त्मवन्नामकीतनजात् ्।

मुततोऽभूत्मस्मरणादेव पाहस्तैववमजोथचतोः ।। ४२ । ।

Ajamila the Brahmin had abandoned the rules of the caste and the order of life, and, O Lord, what sin was not committed by him ? He, too, by uttering Thy Name became liberated, and by Thy remembrance alone he was freed from the messengers of Lord Yama who were holding the noose in hand. [41.2-42]

वेऽप्युपाया देवि कीरततजास्तव दिनेज ।

त्मवरय दृष्टि हह सभद्यन्ते ियां हृहद ंसस्थतोः ।।४३॥

रनोःीयौ भवेत्मिद्योः पापपुण्यक्षयो ुवम् ्।

त्मवमेव ि◌रणं दीनमनुगृह्णीष्व मां ववभो ।। ४४ ।।

O Lord of gods, all the means that have been statedareonly for the purpose of seeing Thee; for, only when Thou art seen, thedoubts present in the heart are certainly shattered: one at once becomesfree from doubts, and surely there is destruction of sins and religiousmerits.

Thou alone art the refuge; O Powerful Lord, have compassionon me who am a destitute. [43-44]

रनसश्चतारन त्मवया देव गभस्जथस्य च यारन

तैरेव मे जरनयतु याचे त्मवां केवलं सत्मवदम् ◌्।।४५ ।।

रतरश्चो मुसततदा मूरतोःज सस्थता ते याऽत्र तां पुनोः ।

अनेन चक्षुषा पश्यामिी नान्यत्मप्रयोजनम् ◌्।।४६ ।।

Lord, whatever had already been ordained by Theewhen I was in the womb, let my life go on in accordance with only those. Only this much I beg of Thee, O Lord, that I may see with this eye Thy Form which had granted Liberation to the crow and was present here; and I have no other need." [45-46]

कृताञ्जसलपिुो राजा स्तुत्मवैवं मुदिनम् ◌्।

पुननजाम र्णीपृषूटठे ि◌ाशुरुववलोचनोः ॥४७ ॥

(Jaimini said:) Havingthus prayed toLord Madhusudana (Visṇu) with palms joined reverentially, he again saluted on the ground, with eyes full of tears. [47]

ततोऽन्तररक्षगा वाणी ि◌ामिुस्वरभावषणी ।

उच्चचार नभोमध्य इन्रद्युनस्य ि◌ृणूवतोः ।।४८ ।।

Then there wasaVoiceinthesky,speakingwithanevenand sweet tone in the middleofthesky,toIndradyumna'shearing.[48]

मा थचन्तां व्रज भूपाल व्रसजष्टये त्मवद्दृीोः पथम् ◌्।

पैतामहं वचोः प्राह नारदो यत्मकुरुष्टव तत् ◌्।।४९ ।।

“Do not worry, O King, I shall become visible to you. Execute the advice of Lord Brahma, which was told to you by Nārada." [49]

तच्त्मुवा हदव्यवचनं नारदस्य च भावषतम् ॒।

श्रद्दे् वासजमेा्य भगवत्मप्रीरतकारकोः ।। ५० ।।

Having heard that divine declaration as also what was told by Nārada, he developed faith in the horse-sacrifice, keen as he was on doing what would be pleasing to the Lord. [50]

नारदं च पुनोः प्राह हषगजरदया थगरा ।

मुने त्मवया यदाहदष्टिं चतुमुखजरनदितोः ।। ५१ ।।

अिरीरा सत्मवयं वाणी अनुजज्ञे तदेव हह ।

वपतामहो जगन्नाथो भेदो वै नाऽनयोीः तवथचत् ॒।। ५२ ।।

He again spoke to Narada in a voice overwhelmed with joy: “O Sage, whatever Thou hadst advised as per the command of the Lord with four faces (Brahma), that indeed was assented to by this incorporeal Voice. The Grandsire (Lord Brahma) is Lord Jagannatha (the Lord of the world, Visnu) Himself; between them there is no difference whatsoever. [51-52]

पद्मयोनीः ुतस्त्मवं हह वचस्ते भगवद्वचोः ।

तत्मकतव्जयं प्रयत्मनेन यत्रेय उपपादकम् ॒।।५३॥

Thou art verily the son of the Lotus-born Lord (Brahmā) and Thy word is the Lord's word: that should be carried out diligently as it will bring about welfare." [53]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे भगवतोः

पुनराववभावजिंसिनभोवाण्या राज्ञोः प्रिादवणनंज नाम पंचदिोऽध्यायोः ।। १५।।

Thus ends the Fifteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a

compendium of eighty-one thousand verses, entitled "Narration of the King getting Peace by Hearing the Heavenly Voice predicting Reappearance of the Lord."

षोडशोऽध्यायः

Sixteenth Chapter

Installationof LordNrsimha

।। जैसैमरनरुवाच ।।

नृपं ुमनिं दृष्ट्वा श्रद्द्दानं महितौ ।

उवाच परमप्रीत्मया नारदो लोकहषणजोः ।।१ ॥

Jaimini said: Seeingthe King cheerful and ashavingfaith in the great sacrifice, Narada who gives joy to the world, spoke with supreme satisfaction: [1]

व्यविाये ुकृरतनां देवा यासन्त ंहायताम् ्।

तत्रोदाहरणं त्मवं हह यत्मिहायश्चतुमुखजोः ॥२॥

“In the endeavour ofthevirtuous,gods giveassistance. In this respect you are verily the example to whom the Four-faced Lord (Brahmā) has extended help. [2]

तदेहह यामस्तत्रैवै नीलकण्ठस्य ंसन्नौ् ।

विरजाक्षिंहारं ंववजवर्घनरनवारणम् ्॥३॥

स्थापयाय्रतो राजन्नृसिंहं वारुणीमुखम् ्।

अन्तहहतजो हह भगवान्प्रत्मयक्षोऽर्ी नृकिरी ॥४।

Hence come, we shall go there itself, tothe proximityofLord Nilakantha. O King, there I shall first install Lord Nrsimha, the destroyer of all demons and the remover of all obstacles, who would be west-facing. True, the Lord has become invisible, but this Lord Nrsimha is directlyvisible. [3-4]

सिन्नाि्वस्य यागस्तु फलारतियवान्भवेत् ्।

त्मवमग्रतो गच्छ ंीं प्रिाादं तत्र कारय ॥५॥

In His proximity thesacrificewill yield abundantresults.You go first and quickly get the temple built there. [5]

स्मरणान्मम चागत्मय ितो वै ववश्वकमणजोः ।

प्रत्मयङ्खं ंतु प्रिाादं ि तूणं ंघिरयष्टयरत ।। ६ ।।

At my remembrance, theson ofViśvakarma willcertainlycome and he will promptly buildthe temple facingwest.[6]

दक्षक्षणे नीलकण्ठस्य यो महांश्चन्दनरुमुोः ।

नुोःतिान्तरे राजंसंश्चररूढस्तु रतष्टठरत ॥७॥

तस्य पसश्चमदिस्थं क्षेत्रं ंराजन्भववष्टयरत ।

वासजमि्हसे्रेण तस्यागे्रे यजतां भवान् ॥८॥

O King, the great sandaltree which is there to the south of Lord Nilakantha at a distance of four hundred cubits, has grown over a long time; the sacred spot will be located in the area to the west of that. In front of that, do the worship throughathousand horse-sacrifices. [7-8]

गच्छ त्मवमहमत्रैवै स्थास्यासम हदनपञ्चकम् ॥

आराध्यैनं हदव्यसिंहं ज्योरतरूपमनन्तकम् ॥९॥

प्रत्मयचायजां प्ररतष्टठाप्य प्राणेसन्नयमनोयुतम् ॥

दीपाद्दीपं यथा राजन्नरयष्टये ोभनाकृरतम् ॥१०॥

O King, you go there; I shall remain herefor five days. Propitiating this Lord Divine Lion who is of the Form of light and is infinite, I shall place Him in the counterpart image investing the latter with life, senses and mind, even as one lamp is lighted by another lamp, and shall bring the beautiful image".[9-10]

नारदस्येरत वचनं प्ररतश्रुत्मय नृपोत्तमोः ।

जगाम तत्र वेगेन चन्दनरुमिुंरनथम् ॥११॥

Having listened tothese words ofNarada, the mostexcellent King went speedily to the proximity ofthe sandaltree. [11]

तत्रापश्यत्मिुघिकं सिल्पिास्त्रवविारदम् ॥

नारदस्याज्ञया प्राप्तं पुत्रं ंवै देवसिसल्पनोः ।। १२ ।।

मनुष्यरूपमास्थाय ि स्त्रिूत्रर्ं सस्थतम् ्।१३.१।

He saw there the excellent sculptor who wasanexpert in the science of architecture, indeed the son of the divine architect, who had come there by the direction of Nārada. He was present having taken a human form, holding the tool and a string. [12-13.1]

राजानं ि तु दृष्ट्वा वै थचकीषन्जतं ि ुरालयम् ्।।१३.२।।

कृताञ्जसलपिुोः प्रोचे देवाहं सिल्पिास्त्रववत् ्।

नरसिंहांलयं तेऽद्य घिरयष्टयासम ि ोभनम् ्।

राजावप तमुवाचेदं प्रहिन्भो द्भवजोत्तमाोः ।।१४।।

And, seeing the King whohad trulythe desire to build the temple, he said with palms joined reverentially: “Lord, I know the science of architecture. I shall build for you now the beautiful temple of Lord Narasimha". O most excellent Sages, the King, too, smilingly spoke to him these words : [13.2-14]

॥ इन्रद्युन उवाच ॥

न सिल्पी त्मवं हह ि ामान्योः सिल्पिास्त्रप्रणेतृकोः ।

कथथतो नारदेनैव त्मवष्टिोः पुत्रो महायिाोः ।। १५ ।।

Indradyumna said: "You are not an ordinary architect; you are the author of the science of architecture, and the highly famed son of Twaṣṭa, the celestial builder, as told by Nārada himself. [15]

रनजनेजऽसस्मन्महारण्ये नेतोः पूवं ंजनाश्रयोः ।

वयमद्यागताोः सिसल्पन्बिन्ोः ककंरनसमत्तकोः ।।१६।।

In this desolate great forest,prior tothisthere wasno human dwelling and we have come now; what can be the reason for our meeting, O Architect ? [16]

देवसिल्पी भवानेव ववष्टणोरसमततेजोः ।

दिानुध्यारयना तस्य रनदिेविवरतनजा ।। १७ ।।

येन स्मृतृस्त्मवं मुरनना ि एवात्रागसमष्टयरत ।

प्रत्मयचां नरसिंहंस्य गृह्णीत्मवा तु हदनान्तरे ।।१८।।

You are verily thearchitect of the gods. Sage Narada is ever contemplating on Lord Visnu who has unlimited powers, and submits himself to His directions. He had remembered you, and will himself come here, bringing the image of Lord Narasimhawithin a few days. [17-18]

तदिु घियस्वाद्य ि प्राकारं ितोरणम् ्।

प्रिाादं नरसिंहंस्य प्रतीचीवदनं ुिभम् ्।।१९।।

Therefore, now buildsoontheauspicious templeofLord Narasimha facing west, with anenclosureandaportal." [19]

तं पूजरयत्मवा ववथ्वसन्नयोज्य घिने नृपोः ।

सिलिांचयकान्भृतूमयान्बहुववत्तैरैयोजयत् ्।।२०।।

Having honouredhim appropriately andengaging himinthe construction work, the King fixed up with plenty of money the dependents who collect stones. [20]

चतुथे हदवि वेवप्रोः प्रिाादोऽभूदनुत्तमोः ।

बहुकालप्रिाध्योऽवप महहन्ा देवसिसल्पनोः ।। २१॥

O Sages, by the power of thecelestialArchitect, onthefourth day the excellent temple was ready, although otherwise a long time would have been required to build it. [21]

ततोः प्रभाते ववमले रनत्मयकमावजिानतोः ।

प्ररतष्ठाववथ्भिरं गृह्णीत्मवा ि पररच्छदोः ।। २२ ।।

नारदागमनं पे्रेक्ष्य याववत्तष्ठरत भूपरतोः ।

तावच्छुशुरुववरे ि ङ्खा मृदङ्गा मुरजास्तथा ।। २३ ।।

गीतमङ्गलवाद्यारन घण्ानिां कररणां स्वनाोः ।

तथा जय जयेत्मयुच्चौः ि◌धदा आकिामण्लिै ।। २४ ।।

Then in the clear morning, afterfinishing his daily rituals, taking the articles prescribed for installation, when the King was waiting with his retinue, looking for the coming of Narada, just at that time, there were heard conches, tabors as well as tambourines, songs, auspicious drums, sounds of bells and of elephants, as also the words 'Victory ! Victory !', etc. loudly in the atmosphere. [22-24]

ताञ्त्मुवा ववस्मयापन्ना इन्रद्युनपुरोगमाोः ।

राजानोः श्रोत्रत्रया ववप्रा वैष्टणवाश्च ि◌हस्रोः ।। २५ ।।

Hearing that, thekingsand those who were learned in the Veda, Brahmins, and the devotees of Lord Visnu, in thousands, with Indradyumna as the foremost, were all filled with wonder. [25]

रनराा्रासस्त्मवमे ि◌धदा अद्भुतारन न ि◌ंि◌योः ।

ववचारयन्तस्ते यावत्तावद्दक्षक्षणतो मरुत् ◌्।। २६ ।।

गन्ासन्वतद्भवरेफौघिसधदताोः पुष्टपवृष्टियोः ।

आववभूतजासस्त्रपथगावाररणाऽऽरीकृता द्भवजाोः ।। २७।।

"These sounds are not havingany tangible base and these are wonderful things, without any doubt" - while they were thus thinking, O Sages, wind blew from the south, and there appeared showers of flowers having fragrance together with the sound of the multitude of black-bees, and moistened with the water of theriver Ganga. [26-27]

तदनन्तरमेविौ नारदो ब्रह्मणोः ◌ुतोः ।

तपोःप्रभावरनव्यूढजववमानवरिारयनीम् ◌्।। २८ ।।

रत्मनचामरहस्तासभहदजव्यस्त्रीसभोः ◌ीसभताम् ◌्।

अलंकृतां बहुववम्ैणजणरत्मनप्रिान्ैीः ।। २९ ।।

हदव्यमाल्याब्रर्ां हदव्यगन्ानुलेपनाम् ◌्।

रय्ां प्ररतसष्टठतप्राणां घहितां ववश्वकमणजा ।। ३० ।।

तेजोमण्ंडलिंवीतां पररतो हषदजामवप ।

आदाय नरसिंहंस्य प्रत्मयचां प्रत्मयुपसस्थतोः ।। ३१।।

Immediately thereafter, indeed, Narada the son of Lord Brahmā, arrived there bringing the image of Lord Narasimha. It was kept lying in the excellent chariot which was produced by the strength of his austerities. It was looking very beautiful, due to the celestial females holding gem-set chowries in hands. It was adorned with many kinds of embellishments, gems and pearls. It wore divine garland and garment, and was anointed with divine unguents. Made by Viśvakarma (the celestial architect) and invested with life, it was charming. It was surrounded by a halo of light, and was also spreading joy all around. [28-31]

तां दृष्ट्वा हवषतजाोः ंवे राजा राजानुयारयनोः ।

अन्तानंज् गतो देवो नारदेनोद्तृोः ककमु ।।३२।।

मेरनरे हवषतजात्ममानोः ंप्रिंुश्चि तं मुरनम् ं।

रनरूप्य ंरनथस्थां तु नरसिंहांकृरतं ंद्भवजाोः ।

आद्यमूतेनृसजिंहंस्य प्ररतमामथ मेरनरे ।।३३।।

Seeing it, all includingthe King and the King'sattendants were delighted. "Could it be that the Lord who had become invisible has been brought out by Narada ?" - thus they all thought with a gladdened heart, O Sages, and also praised the Sage. However, noticing the form of Lord Narasimha which was nearby, they afterwards understood it as the replicated form of the earlier image of Lord Nrsimha. [32-33]

प्रत्मयुत्मथाय ततो राजा प्रहृष्टिनान्तरात्ममना ।

प्रदक्षक्षणीकृत्मय हररं ंजगाम सिरिा महीम् ं।।३४

Then rising up,the Kingwitha delightedheart went round Lord Visnu in that form keeping it to right, and bowed with his head touching the ground. [34]

श्रद्ंपिवत्तयोग्येन ंभारेण नृपाज्ञया ।

प्रस्थापयामिा मुरनोः प्रिाादं ंुभलक्षणम् ं।।३५।।

प्ररतमां देवदेवस्य ुमुहूते द्वजोत्तमाोः ।

ारमाभयां िहतां रत्मनवेद्यां प्ररतसष्टताम् ।।३६ ।।

O Sages, with thepermission of the King,at the auspicious moment the Sage sent the image of the Lord of gods to the temple which had auspicious features, along with articles which were valuable and brought with faith. It was installed on the gem altar, along with the two Goddesses Earth and Laksmī.[35-36]

योगारूढतनुं राजा इन्रद्युनोऽथ तुष्टिवे ।

वैष्टणवैब्राह्मणैभूपैजनारजदेन च ीमता ।

गुहुयोपरनषदैोः स्मातैौः स्तोत्रैौः ास्त्रैमुैदजासन्वतैौः ।।३७॥

Thereafter King Indradyumna,alongwith thewise Närada, the devotees of Lord Visṇu, the Brahmins and kings who were all happy, prayed to the Lord in that Form which was indicating as being established in Yoga, with the esoteric Upanisads, passages from Smrtis, hymnsand scriptures. [37]

॥ इन्रद्युन उवाच ॥

एकानेकस्थूलिूक्ष्माणुमूते व्योमातीत व्योमरूपैकरूप |

व्योमाकार व्यापक व्योमिंस्थ व्योमारूढ व्योमकिाधजयोने ।। ३८।।

Indradyumna said: "O Lord whose form is Oneas also many, gross as well as subtle, and atomic, O Lord who art beyond ether, O Lord whose form is ether, O Lord who art uniform, O Lord having shape like ether, O pervasive Lord, O Lord established in ether, and mounted on ether! O Lord who art Lord Siva (who has sky as the hair) and Lord Brahmā (the lotus born) ! [38]

दुुःखांभो्स्त्राहह मां हदव्यसिंहं प्रादुभूतजानेककोय्कज्मन् ।

रनत्मयिान्नो दूरिूस्थो न दूरो निान्नो वा बोध्यबोात्ममभाव ।। ३९ ।।

O Divine Lion! Protect me from the ocean of sorrow, O Lord who hast manifested as the Abode of crores of Suns! Thou art ever near and also present far away, yet art neither far nor near, O Lord whose own nature is knowledge as also the knowable [39]

ज्ञेयज्ञेयो ज्ञानग्योऽप्यग्यो मायातीतो मानमेयोऽनुमानात् ।

कृत्मस्नस्याहदोकृत्मस्नकतानुजमन्ता पाता हता जववश्विाक्षक्षन्नमस्ते ।।४०।।

Thouartthe highest Knowableamong the knowable things, and attainable by knowledge, yet unintelligible. Thou art beyond illusion, and Thy dimension can be comprehended only by inference. Thou art the origin of all, the Creator of all, the Permitter (or Ordainer), the Sustainer and the Destroyer; O Witness of theUniverse, salutations to Thee. [40]

दुोःखध्वंस्यैकहेतुं न हेतुं भेत्तुं छेत्तुं ियानग्रजातम् । ४१.१ ।

There is no meansto pierce throughTheewhoarttheSole Means for destruction of sorrow, and who hast manifested Thyself prior to everything elsefor cutting asunder all doubts. [41.1]

ज्योतीरूप ज्ञानरूप प्रकिा स्तोमव्यूहाकार रनमाणज हेतो ।।४१.२ ।।

त्मवत्मपादाधजे भसततमग्र्यां दा मे देहह स्वासमन्मूलभूतां चतुष्टाम् ।४२.१ ।

O Lord having the form of Light, O Lordwith knowledgeas Thy form, O Effulgent One, O Embodiment of the group of Stoma hymns, O Cause of Creation ! O Master, grant me always pre-eminent devotion to Thy lotus-like Feet, which is the root of the four objects of human pursuit (namely, virtue,wealth,fulfilment of desire and Liberation) [41.2-42.1]

श्रौतैौः स्मातैरैनत्मजययुतता जनास्ते दीनासस्तष्ठन्त्मयत्र बद्ा भवाधौ् ।।४२.२।।

Wretched are the menwhoare ever engagedonly in actions prescribed by the Vedas and Smṛtis: they remain here bound in the ocean of worldly existence. [42.2]

अनन्तपादं बहुहस्तनेत्रमनन्तकणं ककुभोघवस्त्रम् ।

हदवारनिानाथिुकुण्लिाढ्यं नक्षत्रमालाकृतचारुहारम् ।।४३।।

त्मवामद्भुतं हदव्यनृसिंहंमूरतं भततेष्टिपूरत जिरणं प्रपद्ये । ४४.१ ।

I seek refugein Thee who art wonderful, having the form of Divine Man-lion, who fulfillest the wishes of the devotee, who hast infinite feet, many hands and eyes, infinite ears and who hast the entire space as Thy garment. Thou art adorned with the Sun and the Moon as ear-rings; Thou hast made the circle of stars Thy beautiful necklace. [43-44.1]

यत्मपादपद्मं हह वपतामहस्य ककरीिरत्मनैववकजचत्मवमेरत ।।४४.२।।

यदीयपादाधजयुगान्तभूमौ लुठेसच्छरो यस्य हह पाञ्चभौतम् ्।

तद्हदव्यपादं सिरिा बहसन्त ्रेन्ननायोःज खलु तं नमासम ।। ४५ ।।

I verily salute the Lordwhose lotus-like Feet indeed shinewith the gems of the Crown of Lord Brahma, and on the ground near whose pair of lotus-like Feet rolls Lord Brahmā's head made of the five elements', and whose divine Feet are borne on the head by the wives of the Chiefs of gods. [44.2-45]

तद्हदव्यसिंहं हतपापिंघं पादाथश्रतानां करुणास्धसिंहंम् ्।

पादाधजिंघ्विवघ्मिानब्रह्माण्भिाण्प्रिणमासम चण्मि् ्।।४६ ।।

To that Divine Lion, who destroysthe multitude of sins, the Lion who is the Ocean of Compassion for those who have taken refuge in His Feet, who is fierce, and at whose lotus-like Feet the Universe which is like a vessel gets smashed through collision, I bow. [46]

ीिच्छाकंपनीयमजाणघनौघववरावतपापिंघम् ्।

चण्ीिहान्तररताधदिधदं त्रत्रलोकगभं ंनृहररं ंनमासम ।।४७।।

I salute Lord Nrsimha inwhose abdomenthe three worlds are located,[2] by the shaking of the mass of whose mane the multitude of sins get shattered just as a

1. Earth, water, fire, air and ether

2. Heaven, earth and Pātāla (the region underneath the earth)

collection of clouds is dispersed, and by whose fierce loud laughter the soundof the cloud is eclipsed. [47]

नमस्ते नमस्ते नमस्तेऽद्य ववष्टणो पररत्राहह दीनानुकुंवपन्ननाथम् ्।

भवन्तं ंमाद्य मे देहबन्ो मुरारे न ंिारकारागृहेऽस्तु ।।४८ ।।

Salutationsto Thee, salutationstoThee,now salutationsto Thee again, O Lord Visnu ! O Lord who art compassionate to the destitute, protect me who am helpless. O Foe of the demon Mura, after I have come near Thee,

may there not be for me bondage to the body in this prison-house of worldly existence ! [48]

हयमि्हस्रांते यथा त्मवां चमचजक्षुषा ।

हदव्यरूपं प्रपश्यासम तथार्निुोय प्रभो ।। ४९ ।।

O Lord, be compassionate to me in order that at the conclusion of a thousand horse-sacrifices, with my physical eyes I shall see Thee in Thy divine form. [49]

यथा चेज्यिाहस्रं मे रनववर्घजनं तत्मिमाप्यते ।

यज्ञि त्मवत्मप्रिादान्मे तथा िासन्नध्यमस्तु ते ।।५०।।

O Lord of Sacrifices, may Thy presence be in such a manner that by Thy Grace my thousand sacrifices may be completed without any impediment. [50]

कियोः पापरिीनां क्षयं यासन्त यथा प्रभो ।

म्राथकजामा हस्तस्था नैषां थचत्रं ंस्तुवसन्त ये ।

मोक्षस्य भाजनं ववष्टणो ते नरा ये तवाश्रयाोः ।। ५१ ।।

O Lord, for those who pray to Thee, it is not surprising that virtue, wealth and fulfilment of desire also come to their hand, as there is destruction of the crores of heaps of sins; O Lord Viṣṇu, those men who take refuge in Thee become entitled to Liberation'. [51]

स्तुत्मवेत्मथं हदव्यसिंहं तं भूपरतहृष्टजिमानिोः ।

दण्पितप्रणामेन जगाम र्णीं मुहुोः ।। ५२ ।।

Thus having prayed to the Divine Lion, the King's heart was delighted, and he again prostrated himself, respectfully falling on the ground like a stick. [52]

॥ जैसैमरनरुवाच ॥

क्षेत्रं ंतन्नरसिंहंस्य ब्रह्मणा रनसमतंज पुरा ।

इन्रद्युनानुग्रहाय िवलजोकहहताय च ॥५३॥

Jaimini said: Formerly that sacred place of Lord Narasimha was established by Lord Brahma, as an act of kindness to Indradyumna and for the good of the whole world. [53]

पश्यसन्त ये नृसिृहं तं ंिभुना िह ंिसस्थतम् ्।

न देहबन् ंते ववप्राोः प्राप्नुवसन्त न ंियोः ।।५४।।

मनिा वासञ्छतं यद्यत्मप्राप्नुवसन्त ततोऽथ्कम् ्। ५५.१ ।

O Sages, those who see that Lord Nrsimha who is present along with Lord Siva, do not get the bondage of the body: there is no doubt about it. They attain much more than whatever is wished for in their mind. [54-55.1]

स्तोत्रेणोनेन ये हदव्यसिंहंरूपं स्तुवसन्त वै ।।५५.२।।

विकजामप्रदो देवस्तस्य मुसततं प्रयच्छरत ।५६.१।

The Lord having the form of the Divine Lion is the fulfiller of all wishes; to those who pray to Him by this hymn, He grants Liberation [55.2-56.1]

ज्येष्ठुितलद्धादिं या स्वातीनक्षत्रिंयुता ।।५६.२।।

तस्यां प्ररतसष्ठतोः क्षेत्रे ेहदव्यसिंही महवषणजा ।

ुतिनि ब्रह्मणोः ाक्षात्तत्र पश्यसन्त तं च ये ।।५७॥

वासजमि्हस्रस्य फलं ाग्रं ंलभसन्त ते । ५८.१।

On the twelfth day of the bright half of Jyeṣṭha month when there was the conjunction of the Swati Star, Lord Nrsimha was installed in that sacred spot by the great Sage (Narada) who was the son of Lord Brahma Himself. And those who see Him then get the complete result of a thousand horse-sacrifices. [56.2-58.1]

पञ्चामृतैवा जक्षीरेण नाररकेलरिन वा ।।५८.२।।

स्नापयसन्त नरा ये वा अथवा गन्वा्ररणा ।

पूजरयत्मवा महासिंहंमुपचारौोः ियोिैः ।।५९।।

जपाकुिममाल्यैश्च गन्मा्ल्यैोः ीोभनैोः ।

ूपैदीपैः िकपूरैजस्ताबूलैररतोभनैः ।। ६० ।।

ुगीसभोःज स्तुरतपाठैश्च जयिधदैस्तथोच्चकैः ।

प्रदक्षक्षणप्रणामैश्च दानैब्राह्मजमणतपणैजोः ।

न्तिोष्टय नरसिंहं तं ब्रह्मलोकमवाप्नुयात् ।। ६१ ।।

Those men who ceremoniallybathe the Lord in the form of the Great Lion with the five kinds of holy liquids (milk, curd, ghee, honey and jaggery), or milk, cocoanut water or perfumed water, worshipping Him with different sacred services along with porridge of rice and milk, with beautiful fragrant garlands and garlands of china rose, incense, lamps, camphor and very sweet betel, with nice songs, recitation of hymns and loud sounds of “Victory !', with circumambulation and prostration, with charity, and satisfying the Brahmins by offerings, please that Lord Narasimha and attain to the realm ofLord Brahmā. [58.2-61]

वैाखस्य चतुदजश्यां ौररवारेऽरनलक्षकेज ।

आद्यावतारोः सिंहंस्य प्रदोषिमये द्ववजाोः ।।६२।।

O Sages, on the fourteenth dayof the Vaisakhamonth which was a Saturday, when the Swati star was in the ascendant, there was the first incarnation of the DivineLion at the eveningtime.[62]

तस्यां ंपूज्य ववथ्वन्नरसिंहं ंमाहहतौः ।

जन्मकोंहिहस्रैस्तु पापरासिोः ंथचतोः ।

दाते तत्मक्षणादेव तूलरासिररवासग्नना ।।६३ ।।

By worshipping LordNarasimha on thatday in accordance with prescribed procedure with collected mind, the multitude of sins steadily accumulated in crores of thousands of births are surely burnt at once, even as a heap of cotton is burnt byfire. [63]

दृष्ट्वा स्पृषूट्वा नमस्कृत्मवा प्रणणपत्मय च भसततोः ।

स्तुत्मवा ववमुच्यते पापैरनमजोकेन भुजङ्गवत् ।।६४।।

By seeing, touching, saluting or prostrating with devotion, and praying to Him, one becomes free from the sins even as a snake is freed from the slough. [64]

न तस्य व्याप्ोः ि्सन्त न ि्ोका नाप्स्तथा ।

वािन्जकामानवाप्नोरत हयमेफ् लं तथा ।। ६५ ।।

He does not have diseases, nor grief, and not also mental ailments; he gets fulfilment of all his desires, as also the result of a horse-sacrifice. [65]

मिीपे तस्य भो ववप्रा यजनं दानमेव च ।

अन्यारन पुण्यकमाणजण कृतारन च ि्कृन्नरैीः ।

कोहिकोहिगुणुारन स्युनरजसिंहंप्रिादतोः ।। ६६ ।।

O Sages, in the Lord's proximity, worship, charity, and other good acts done by men even once become crores and crores of times multiplied by the grace of Lord Narasimha. [66]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ि्ंहहतायां द्ववतीये

वैष्णवखण्ान्तिगतजोत्मकलखण्ो ै पुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

नृसिंृहंमूरतप्रजरतष्ठा नाम ंिषीोऽध्यायोः ।।१६।।

Thus ends the Sixteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Māhātmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Installation of the Image of Lord Nrsimha."

प्तिदोऽध्यायोः

Seventeenth Chapter

IndradyumnaPerforms Horse-sacrifices

।। मुनय ऊचुोः ।।

प्ररतसष्टते नारसिंहें क्षेत्रे ेतसस्मन्नराथ्पोः ।

ककं चकार मुने ब्रूहह परं कौतूहलं तु तत् ्।।१।।

The Sages asked: O Sage,after Lord Narasimha was installed in that sacred place, what did the King do? Tell us that; this is our great curiosity. [1]

॥ जैसैमरनरुवाच ।।

इन्रादींसस्त्रदिान्विान्जन्यमन्त्रयत पूवतजोः ।

ततोः ि मन्त्रयामिा ऋषीसन्वप्रान्हिस्रिोः ।।२।।

अध्येतृंश्चतुरो वेदान्षिङ्गपदिमौोः ।

यज्ञववद्यिु किुलान्मीमांपिररनसष्टठतान् ्।।३।

भिाष्टयकल्पिूत्रैसै्तुपररनसष्टठतकसमणजोः ।

अष्टिार्दिु ववद्यिु किुलान्म्कजोववदान् ्॥४|

दिाचारवदातांश्च कुलीनान्त्मियवाहदनोः ।

वैष्टणवांश्च ववषिेण मन्त्रयामिा ादरम् ्॥५॥

Jaimini replied: He firstinvited all the gods starting with Lord Indra; he thereafter invited in thousands, Sages and Brahmins, those who study the four Vedas together with their six auxiliary limbs in Pada and Krama methods, those skilled in the sciences of sacrifices, those proficient in Mimämsä,1 those perfect in rituals according to Kalpasūtras2 and the commentary thereon, those conversant with the eighteen sciences, those learned in ethics, those established in purity through right conduct, those

of good lineage, and those who were truthful. And he specially invited devotees of Lord Visṇu with due respect. [2-5]

त्रैलौतये ये च राजानोः सिद्ोः ि्तषयजो द्वजाोः ।

च्छिूरा वणणजो द्वीपपतयश्च रनमसन्त्रताोः ।।६।।

O Sages, all the kings of the three worlds, the Perfected ones, the Seven Sages, good men of the service class, merchants, and the Lords of divisions of the earth were also invited. [6]

ीिद्वियसमता ववप्राोः ि्भाऽऽत्तिस्य भूपतोः ।

पाषाणघहिता ि्ोच्चा ि्ुय्ा ि्ानुलेवपता ।।७।।

O Sages, the Assembly Hall of that King measured two krośas (four miles); it was built with stones, was elevated and white-washed. [7]

तवथचरत्मनमयी भूसमोः तवथचत्मकाञ्चनरनसमतजा ।

स्फाहिकी राजती चैव यथायोग्यं कृतस्थली ॥८॥

In some portions the ground was studded with gems, somewhere it was built with gold, or crystals or silver, and was suitably raised. [8]

स्तंभै रत्मनमयैीः प्रोच्चैदुजकूलपररवेसष्टितैीः ।

चारुचन्नातपाढ्या तु गन्म् ाल्यैीः ि्चामरैीः ।।९।।

1. One of the six systems of Indian Hindu Philosopy

2. Ceremonial manuals for the performance of Vedic sacrifices

मुततादामान्तरस्थैश्च चारुवातायना ि्भा ।

कृष्टणागुरुस्नेहसितता श्रीखण्ंसिललोक्षक्षता ।।१०।।

It looked beautiful with lofty pillars having gems and covered with very fine cloth. It was richly furnished with beautiful canopies, fragrant garlands, and chowries; in the interior there were strings of pearls and nice windows. It was moistened with the unguent of black aloe, and sprinkled with sandal water. [9-10]

वितुजकुजिुमाकीणा जप्रान्तोपवनिंवृता ।

वाप्योः स्फहिकिोपानाोः पद्मकह्लारमसण्तिाोः ।। ११।।

चिवाकैोः प्लवैर्हीोः ािरैमजुर्स्वनैोः ।

व्याप्तान्तराोः स्वच्छीतिुगन्मुरांभोः ।। १२ ।।

पररतोः ितिस्तस्याोः ुखावतरणा द्ववजाोः ।

उपच्छायाववरचनाोः ोभमानाोः मन्तत: ।।१३।।

It was overspread with flowers of all seasons, and was surrounded by gardens at the border. O Sages, all around it there were hundreds of water-reservoirs having crystal- steps, and adorned with lotuses and lilies. Their interiors were full of ruddy-geese, ducks, swans and cranes making pleasant sounds, and they had clear, cool, fragrant and sweet water. They were having an easy descent, had arrangement of shade by the side and were looking beautiful on allsides. [11-13]

यज्ञिाला मरुत्तस्य यथिीद्धो द्ववजोत्तमाोः ।

तथेन्रद्युनभूपस्य रथचता ववश्वकमणजा ।।१४।।

As was the sacrifice-hall of KingMarutta 3, O BestSages, so was that of King Indradyumna built by Viśvakarma. [14]

3. Who had performed an exemplary sacrifice which was considered as an ideal for posterity,as narratedinMahabharata.

ुभिऽसह्न ुभनक्षत्रे ेविारयत्मवा िभादोः ।

राज्ञोः सिंहंानिीनान्दृष्ट्वाऽऽनिीनृषीनवप ।। १५ ।।

ासिद्न्ब्रह्मवषगजणान्बहुमूल्यकुथसस्थतान् ्।

देवान्कांचनपीठस्थान्यथायोग्यमथ द्ववजान् ्।। १६ ।।

वरिानस्थानन्यांश्च यथादिं ुखसस्थतान् ्।

मध्ये नृपृाणां देवानामृषीणां च ीचपरतम् ्।।१७।।

ाम्राज्यलक्षणे स्वस्य रत्मनसिंहंानि सस्थतम् ्।

हदव्यैमाल्जयैस्तथा गन्वै्राजोसभववष्टजिराहदसभोः ।। १८ ।।

wo पुरि्रा ंमं पूवमजचयजामिा ऋद्थ्मत् ्।

ववनीतो दीनवत्तस्य चि पूजां तथा नृपोः ।।१९।।

आश्चयं ंमन्यतेऽस्यिौ त्रैलौतयिोऽवप तद्यथा । २०.१ ।

The King got seated all the members of the Assembly on an auspicious day when there was the conjunction of an auspicious star. The kings were sitting on thrones and the Sages were also seated. Along with the Perfected ones the groups of Sages established in Brahman were present on precious Kuśa seats; gods were on the golden seats; the Brahmins were on appropriate excellent seats, and others were seated at the right places comfortably. Lord Indra was on a gem-set throne indicative of his own universal sovereignty, in the midst of the kings, gods and sages. Seeing them all seated, the King along with the priest first richly honoured Lord Indra with celestial garlands, unguents, raiments, seats of sacred grass, etc. and worshipped him with humility like a destitute in such a manner that even Lord Indra who is the ruler of the three worlds wondered at him. [15-20.1]

ततोः सिद्ान्देवमुनीनचयजसन्नन्नवत्तदा ।।२०.२।।

ववस्मयं जनयामिा कुबेरस्याप्यथ्थश्रयोः ।२१.१ ।

Thereafter he paid respects to the Perfectedones andthe Celestial Sages as in the case of Lord Indra, and thereby caused wonder even to Kubera, the god of wealth. [20.2-21.1]

ततो देवान्मिानच जप्रभूतस्वस्विंपदोः ।।२१.२।।

उपचारैमहजीनाथोः ्यगव्यग्रमानिोः । २२.१।

Then in the same waythe Kingwith a mind free fromanyanxiety, through various services properly honoured the gods who themselves were having plenty of theirown wealth. [21.2-22.1]

राज्ञोः ंपूजयामिा राजयोग्यैोः पररच्छदैोः ।।२२.२।।

यथा ते मेरनरे भूपा भवामोः ंप्रतं वयम् ्।

त्मियं राज्यं ि◌मात्मप्राप्तं नेदृिश्च पररच्छदोः ।। २३।।

He also greatly honouredthe kings with the insignia of royalty befitting a king, in such a way that they felt, “Only now we have truly become kings. True, we had got the kingdom in due course, but not the insignia of royalty like this". [22.2-23]

आनच जवैष्टणवान्भूय उपचारैः ि◌ मानयन् ◌्

न्ति्ता अवप यथा थचत्रं ◌ंमेरनरे ववषयागमम् ◌्।।२४।।

He then treated with respect thedevotees ofLord Visnu with services, duly honouring them in such a manner that though they had a controlled mind, they thought that the coming of the sense-objects to them was wonderful. [24]

ततो ववप्रान्बाहुजातान्वैश्यान्मुरनपुरोःरिम् ◌्।

ियितप्रपूजयामि ि◌त्त्वोहरततो महीपरतोः ।। २५।।

Thereafter the King, who was outstanding in goodness, along with Sage Narada, similarly honoured the Brahmins, the Kşatriyas and the Vaiśyas (the merchant class). [25]

अन्यांश्च ि◌थचवद्वारा पूजरयत्मवा ि◌ंभ्रमोः ।

दृष्टिोः ि◌ ववनयान्नम्रोः कृताञ्जसलपुिस्तथा ।।२६।।

महेन्रमुच्चैराहेदं नारदेन पुरि्◌ ा ।।२७।।

Then with eagerness hegot othershonouredthrough the minister. After this, he was seen bowing with humility and with the palms joined reverentially, and with Narada remaining ahead, he thus spoke aloud to the great Lord Indra. [26-27]

॥ इन्रद्युन उवाच ॥

तव प्रिादाद्देवि इच्छामीदं प्रिीद मे ।

तिुना हयमे्न प्रयक्ष्ये यज्ञपूरुषम् ◌्।।२८।।

Indradyumna said: "O Lord of gods, by Thy grace I wish this : be gracious to me so that by the horse-sacrifice I shall propitiate Lord Visnu, the Deity of the sacrifice. [28]

अनुजानीहह मां देव ितुनामीश्वरो भवान् ।

त्मवदाज्ञापालकोः िवे त्रैलौतये रनविसन्त ये ।।२९।।

O Lord give me permission, since Thou art the Lord of all sacrifices. All who dwell in the three worlds carry out Thy command. [29]

यावत्मितिुहस्रस्य ंिस्था च भवरत प्रभो ।

तावत्त्वं त्रत्रदोः ि् ंिदोमध्यगतो वि ।। ३० ।।

Till all the thousand sacrifices are performed, O Lord, be present along with the gods in the middle of the Assembly. [30]

यष्टिुसमच्छासम देवि नाहं त्मवत्मपदसलप्यिा ।

विषां वेसत्मि देवि मनोवृवृत्तं ंिदा प्रभो ।। ३१ ।।

I wish to perform the sacrifice, O Lord of the gods, but not with any desire to acquire Thy position. Thou knowest at all times, O Lord of the gods, the mental disposition of all, O Lord. [31]

युष्टमाकं पूवदृजष्टिोऽत्र वपुष्टमान्मावो्ः प्रभुोः ।

उपिानायां ोऽयं यो वालुकासभसस्तरोद् ।।३२।।

तस्य भूयोः प्रकिाथं ंवासजमि्हस्रकम् ।

कररष्टये वचनाहदन्र चतुरास्यस्य ीिानात् ।

पुनोः प्रकासिते तसस्मञ्रेयो वोऽवप भववष्टयरत ।।३३।।

Previously here Lord Madhava with a physical form had been seen by Thee all during worship, who has now concealed Himself by the sands. O Lord Indra, for His manifestation once again, I shall perform the thousand horse-sacrifices, as per the advice and the command of Lord Brahma. When He is manifest again, there will be welfare of all of Thee, too." [32- 33]

इरत ववज्ञावपते राज्ञा महेन्द्रप्रमुखाोः ुिरोः ।

अन्तानज्ोत्तरं या च शुरुता पूवं ंिरस्वती ।। ३४ ।।

अिरीरां स्मरन्तस्तासमदं प्रोचुोः प्रहवषतजाोः ।

इन्द्रद्युन महात्ममासि ित्मयं ित्मयव्रतो भुवव ।। ३५ ।।

As the Kingmentioned this,the gods with the great Lord Indra as their chief, recollected that incorporeal Voice which was heard previously after the disappearance of the Lord, and with great joy they spoke thus: “Indradyumna! You are high-souled and on the earth truly you are devoted to the vow oftruthfulness. [34-35]

त्मवच्चेसष्टितं पुरास्मासभरन्वभाववव भववष्टयकम् ्।

हियास्ते भववष्टयामोः काये त्रैलौतयपावने ॥३६॥

स्रष्टिा ि जगतां यत्र चोद्युततोः स्वयमेव हह । ३७.१ ।

Your future actionhas been knownto us before. We will extend help to you in the work which will purify the three worlds, for which verily the Creator of theworlds is Himselfzealously active. [36-37.1]

अत्रैवौवाच भगवानस्माकमवप भूतले ।। ३७.२ ।।

प्रवविंस्तदर्थिोविद्धूयोः प्रकिानम् ्।

कररष्टये दारवं देहसमत्मयेतत्मपररनसष्टठतम् ्।।३८।।

In this regardhere itself the Lord also had indeed told us after having gone under the earth, 'Out of compassion for him I shall again reveal Myself with a Wooden Body: thus it has already been decided by Me'. [37.2-38]

नात्रास्माकं व्यलीकं तु नेन्द्रस्य च महीपते ।

अस्मद्हृदर्ष्टिमुद्योगस्तव नोः प्रीरतकारकोः ।। ३९ ।।

O King, in thismatterthereis nothingdispleasing to us, noralso to Lord Indra. Your good undertaking as indicated by us will bring pleasure for us. [39]

ुखि ंयजस्व राजेन्र वैकुण्ठं भततवत्मिलम् ्।

तिुना हयमे्न िहस्रपररवरतनजा ।।४०।।

O Emperor, happilyworshipLord Visnu whoiskind to the devotee, through the horse-sacrificerepeated upto athousand. [40]

दुरुराध्यो हह भगवानस्माकं भततवत्मिलोः ।

वयमप्यत्र देवत्मवं त्मयतत्मवा भसततपरायणाोः ।।४१।।

आराय्ामोः क्षेत्रीःसस्मसन्वनीता नररूवपणोः ।

वप्रयं हह मानुषे लोके कम जसिद्ध्यरत वै कृतम् ्।।४२।।

The Lord is indeed difficult to be propitiated by us, butHe is kind to the devotee. Leaving aside our godhead, resorting to devotion as our sole refuge, becoming humble and in human form, here we shall also propitiate Him in this sacred place. Verily action in the human world is pleasing to Him and whendone, surelybecomes successful". [41-42]

॥ जैसैमरनरुवाच ॥

इत्मयुतते त्रत्रदीोः ि्रीः पररतुष्टिान्तरात्ममना ।

आर्भाथं ंिितो राजा भगवन्तमपूजयत् ्।।४३।।

उपचारिहस्रैस्तु यथावत्मप्ररतपाहदतौोः ।

ततोः वपतृगृणान्राजा रनरूप्य श्रद्यासन्वतोः ।। ४४ ।। ४

दीोगृह्गतासन्वप्रान्याक्षज्ञकान्मिलंकृतान् ्।

कृत्मवेष्टिदेवं पुरतो वैकुण्ठं िासग्नहोत्रकम् ्।।४५।।

आकांक्षन्कसल्पतं लग्नं िंवृतेते स्वसस्तवाचने ।

उपसस्थतोः िपत्मनीकोः ुिद्माङ्गल्यवेषकू ।।४६।।

Jaimini said: Being toldthusbythegods along with Lord Indra, very much delighted at heart, for commencement of the sacrifice, the King worshipped the Lord with thousands of services as laid down. Thereafter,

the King saw with reverence the ancestors, the Brahmins and the sacrificers who were present in the Assembly Hall and were well adorned. Then he placed in front his favourite Deity Lord Visṇu together with the sacred fire and was waiting for the appointed auspicious moment. When the time for Svasti vācana rite (invoking blessings) approached, he stood along with his wife, putting on pure and auspicious attire. [43-46]

स्वसस्तवाच्य द्ववजाञ्छुद्ान्पुण्याहं वृद्ध्यकम जच ।

ततोः ंभृतिंभारो वरयामिा ऋसत्मवजोः ।।४७।।

After calling upon the Brahmins having pure conduct to pronounce blessings and to perform the rites for an auspicious day and for prosperity, he ceremonially chose the priests for the sacrifice, with the requisite materials already arranged. [47]

वृतास्तते तु सपन्ीकं दीयन्तो नृपिोमम् ्।

ववहृत्मय दीक्षणायेष्टिान्न्ययजन्भियचोहदतोः ।।४८।।

प्रणीय तं प्रज्वलन्तं वेद्यामाहवनीयकम् ्।

त्रैलौतयमङ्गलकरं ककं ाक्षाद्वैष्टणवं महोः ।।४९।।

Being so selected, making him move for the purpose of initiation, they initiated the most excellent King along with his wife. As directed by the members of the Assembly, they performed the sacrifice for the achievement of the desired objectives, after bringing the consecrated sacrificial fire for oblations, which blazed up in the altar and was conducive to the welfare of the three worlds. It looked as though it were Lord Visnu's Brilliance itself. [48-49]

ुप्रोक्षक्षतं चासभमन्त्रय चानुज्ञाप्य हदगी्श्वरान् ्।

मुमुचुस्ते हयं मुख्यमङ्गेषु ुभलक्षणम् ्।।५०।

With mantras they consecrated the chief horse which had auspicious signs in its limbs and had been purified through sacred sprinkling; and they released it after seeking permission of the guardians of the quarters of the sky. [50]

ततोः ि दीक्षक्षतो राजा वाग्यतो रौरवीं त्मवचम् ्।

अथ्ष्ठाय ि्दोमध्ये मृत्मयुंजय इव सस्थतोः ।।५१ ।।
Thereafter theinitiated King, with his speechrestrained,seated on a skin of the Ruru deer in the centre of the Assembly, remained like Lord Śiva. [51]

रनमसन्त्रतानां भुतत्मयथं ंचक्षुषा िंहददि वै ।

ुरिणां रत्मनपात्राणण महाघाणजण नृपाज्ञया ।। ५२ ।।

थिचवोः कारयामिा भोजनाय िमृद्थ्मत् ्।

ुर्िविणपजात्राणण मुनीनां च महीक्षक्षताम् ्।।५३॥

द्ववजानां भोजनाथायज नवारन प्रत्मयहं द्ववजोः ।

क्षत्रत्रयाणां ववविं ववप्रा राजतारन ुिभारन च ।।५४।।

कांस्यरनमलजपात्राणण ूिराणां भोजनाय वै ।५५.१।

Through the glance itselfhe gave indication for feeding the invited guests. O Sages, as per the order of the King, the minister got made richly furnished and very valuable gem-set plates for the gods, pure golden plates for the Sages, Kings, and Brāhmins, providing new plates everyday for taking food, good silver plates for Ksatriyas and Vaisyas, O Sages, and clean bronze plates indeed for the Sūdras for taking food. [52-55.1]

अहन्यहरन पात्राणण भोजनान्ते द्ववजोत्तमोः ।।५५.२।।

आकरेषु प्रपात्मयन्ते प्रोसच्छष्टिदलवज्जनैोः । ५६.१।

O most excellent Sages,after taking food, theplateswerebeing thrown away day after day by people in heaps like rejected leaves containing food leavings. [55.2-56.1]

तत्र यज्ञोत्मिवे ये वै भोजनाय रनमसन्त्रताोः ।।५६.२।।

तेषां पुत्राश्च पौत्राश्च प्रपौत्राश्चैव िंतरतोः ।

रनत्मयं पञ्चरिान्नारन बहुमानपुरोःरिम् ्।।५७।।

आदृता भोसजता राज्ञ इन्नद्युनस्य ीिानात् ्। ५८.१ ।

By order of King Indradyumna, the sons, grandsons, great- grandsons and descendants of those who were verily invited to the sacrificial function, were also daily served food of five flavours4, with great honour. [56.2-58.1]

4. Different combinations of five out of the six flavours, namely, sweet, sour, salt, pungent, astringent and bitter

कुिबवसत्मस्थतास्तत्र ंस्था यावन्महितोीः ।।५८.२।।

They were all there as though in one family, till the completion of the great sacrifice. [58.2]

यद्दीया जनास्तेषामथ्ष्ठाता च तन्नृपोः ।

नृपाणामनुिंता इन्रद्युनप्रयाथचतोः ।।५९।।

नारदोः ंमदी तु परोपकृरतलोलुपोः । ६०.१ ।

To whichever country the people belonged, the king thereof was superintending the arrangements for them. Implored by Indradyumna, Narada who had equal vision and was keen on doing good to others was looking after the kings. [59-60.1]

इन्रादीनां ंरेन्राणां देवषीणां नृपोत्तमोः ।। ६०.२ । ।

स्वयं नरपरतश्चयां चकार ंतुपूतयेज ।६१.१।

The most excellent King Indradyumna himself took care of the chiefs of gods such as Lord Indra, and the Celestial Sages. For successful completion of the sacrifice, the King himself kept moving about in different places. [60.2-61.1]

षड्ववान्यन्नपानारन ंस्कृतारन द्ववा् नरैोः ।।६१.२।।

देवानां भोजने तत्र मन्त्रतन्त्रवविारदैोः ।

मत्मयानजां नलववद्यायां कुिलैोः ंस्कृतारन वै ।।६२।।

The six kinds of food and beverages were cooked by men in two ways: for the food of gods there it was cooked by those who were proficient in mantras and mystical formularies, and for men, by those who were verily skilled in cookery. [61.2-62]

5. Those to be eaten (masticated), those not masticated, chewables, 2in suckables, lickables and drinkables

॥ क्षुसत्मपपिाानसभज्ञा हह ्िुहारा हदवौकिोः ।

तेषामवप चापूवत्मजवादाश्चयं ंतद्थ् भोजनम् ्।।६३।।

The gods verily do not know hunger and thirst as they partake of nectar; even for them that food was indeed a wonder because of being unprecedented. [63]

नराणां दुलुभंज मत्मय जइन्रद्युनगृहेऽनिम् ्।

इन्रद्युनस्य चेन्रस्य वविषेो मत्मयवजासिता ।।६४॥

The kind of food which was available in the house of Indradyumna was rare for men on the earth: between Indradyumna and Lord Indra, the only difference was Indradyumna's being a dweller of the earth. [64]

अत्मयद्भुतकरं ह्येतत्मप्रत्मयहं च नवं नवम् ्।

मिननादरावृद्थ्भोज्यस्य द्ववजित्तमोः ।।६५।।

O most excellent Sages, it was indeed exceedingly

Wonderful daily new and new types of food, and increasing honour and care. [65]

अन्योन्यस्पद्जयैवात्र प्रवद्जन्ते परस्परम् ्।

ुगिनुमिनोमाल्यकस्तूयाहजदप्रलेपनम् ्॥६६ ॥ ३]

थचत्रिूक्ष्मदुकुलारन ्िोपा्निानारन च ।

रत्मनपल्यंककिाय्या रत्मनदण्प्रिकीणकजम् ्।।६७।।

जातीलवङ्गकपूरैजनागजवल्लीदलारन च ।

मनोहराणण गीतारन नृत्मयारन वववावा्रन च ।।६८।।

भरतस्य मुनेः सिक्षापसण्तिे रथचतारन च ।

स्वस्ववंयिोऽसभज्ञाोः ितिोः ्ूतमागा्ोः ।।६९।।

एतान्यन्यारन वस्तूरन दुलुभजान्यवप यारन वै ै।

त्रत्रदाश्चावप मत्मयाश्जचान्वभुज्यन्त ीुादरम् ्।।७०।।

In competitionindeed with one another these things were increasing: excellent sandal paste, flowers, garlands, unguents like musk; colourful and soft raiments, together with pillows and seats; beds on gem-set couches; chowries with gem- studded staff; betel leaves with nut-meg, clove and camphor; fascinating songs, and varieties of dances composed by those skilled in the dramatic art propounded by Sage Bharata; hundreds of bards and panegyrists who were acquainted with the fame of the respective families. Even the gods as also the human beings enjoyed with great honour these and other things which are even difficult indeed to get. [66-70]

एकतोऽन्यत्र थचत्राणण न च हीनारन कुत्रथचत् ्।

पातालवासिनां चावप भोजनं वै ुाथ्कम् ्।।७१।।

यद्भुतत्मवा नानुवाञ्छसन्त पातालगमनं हह ते ।७२.१।

Compared to those in one place thearticles elsewhere were more wonderful, and nowhere were they of poor quality. For the inhabitants of Pātāla also the food was better than nectar, after eating which they indeed did not wish going back toPātāla. [71-72.1]

पुराणण यारन पाताले रत्मनौघालोककतारन च ।।७२.२।।

ववना ूयप्रजकिोने तादृान्येव भूपरतोः ।

'ददौ तेषां रनविााय येषु पातालबुद्योः ।।७३।।

ुखिीनाश्च ीान्तो भुञ्जानाोः ेरेते मुदा ।७४.१ ।

Without sunlight, the cities inPātāla are lightedby themultitudes of gems; the King also gave them places only of that type for their stay, which they considered as Pātāla only and were staying comfortably, playing, eating and resting with delight. [72.2-74.1]

देवानामवप नान्यत्र भूसमस्पिनजमसस्त वै ।।७४.२ ।।

इन्नद्युनपुरे तत्र स्वगादजवप मनोहरे ।

यदृच्छया ुर्ीखिीतता नो तत्मयजुभुवजम् ्।।७५।।

For gods, too, anywhereelseverily there isno contact with the earth: but there in the city of Indradyumna which was even more beautiful than heaven, they were spontaneously busy playing games happily and did not leave the earth. [74.2-75]

असभलाषोपजातं तु ुखं ंस्वगे वदसन्त हह ।

अरनच्छयावप भो ववप्राोः ुखं ंिवत्रज तत्र वै ।।७६।।

In heaven, theysay, pleasure produced only as aresultofone's desire is available; but there in that city, 0 Sages, even without wishing for it there was indeed pleasure everywhere. [76]

आदृत्मय यत्मनान्मन्यन्ते भोज्यं ते ादरं नरोः ।

न याथचता कोऽवप जनोः कुतो वा स्यात्मपराङ्मुखोः ।।७७।।

Honoured withcare,thosemenwereofferedfoodrespectfully. No man had even toaskforit;howcantherebeatallanyoneturnedaway ? [77]

राजाथ्राजवेश्मारन जनानां स्वगृहौोः िमम् ्।

तदीात्मस्वगृहे तेषां न ादा ाव्ज भवोः ।।७८।।

तत्र यत्मकामनातीतं तद्वस्तु ुलभं बहु ।७९.१।

For people the mansions of the Emperorwere like theirown houses; and what all was not possible to get in their own houses always, was available there. There, what was beyond expectation that thing was easily available abundantly. [78-79.1]

इत्मथं प्रवरततेज यज्ञे यज्ञेप्रीतये मुदा ।।७९.२ ।।

पृथृथवी हृतिवस्जवा वासजमेस्य भूपतोः ।

या पूवं ंाभवद्भूयोः स्वणवृजसृष्टिभूवषता ।। ८० ।।

The sacrifice being thus carried on with joy for pleasing the Lord of Sacrifice, the earth which at first was deprived of all its wealth because of the horse-sacrifice of this King, once again became well adorned due to shower of gold. [79.2-80]

इत्मथं प्रवृत्तेते लोकानां तत्र त्रैलौतयवासिनाम् ॥

दान्मिानभोज्यानां ववौ् ववथ्वतोऽन्वहम् ॥८१ ॥

अश्वमे्ं प्रत जना जगुगाथजाोः परस्परम् ॥८२.१ ।

When charity, honour and feedingof thepeople dwelling in the three worlds took place there in this manner duly day after day, people sang verses to one another about the horse-sacrifice : [81-82.1]

नेदृग्यागस्य ंभारो ववौ्ोः ास्त्रप्रचोहदतोः ॥८२.२ ॥

इन्रद्युनस्य राजषेन जभूतो न भववष्टयरत ।

न याथचतारोऽदातारो समथो यत्र रनमसन्त्रताोः ॥८३॥

न कामभंगो यत्रिीद्देवानामवप भो द्ववजाोः ।८४.१।

"Such arrangement for the sacrifice in accordance with ruleand as laid down in scriptures, as was done by the Royal Sage Indradyumna had never happened before, nor will ever take place in future." There were no askers or non-givers, as both together were invitees there, where there was no frustration of the wish evenof the gods, O Sages. [82.2-84.1]

इदृतिमृद्थ्ोः ितुर् प्रवृत्तो भूपतेस्तदा ॥८४.२ ॥

Such was theexcellenceofthebestofsacrificesundertaken by the King at that time. [84.2]

अथ्श्रद्ोः ीुंपन्नोः पूवस्जमादपरोऽभवत् ॥८५.१ ।

Compared to theprevious one thesubsequentsacrifice was better performed with greaterzeal. [85.1]

स्मृरतकारोाः कल्पकारास्तथा ास्त्रप्रणेतृकृोाः ॥ ८५.२॥

यज्ञानुष्ठानकुिलोाः दाचारावतंकिोाः ।

अग्न्याान्नाद्यवभृथृप्रचारमनुपूविजोाः ॥ ८६ ॥

चिुोाः दस्यानुमते नृपृतेोाः प्रीतये द्ववजाोाः । ८७.१ ।

O Sages, the authors of the law-codes, framers of rules on rituals and writers of scriptures, those skilled in performing sacrifices, and those shining with right conduct, themselves conducted everything there in due order starting with lighting of the fire up to the final stage of ablution of the sacrificer, with the permission of the Assembly, for satisfaction of the King. [85.2-87.1]

न मन्त्राोः स्वरतो हीना वणतजो वावप कहहथजचत् ॥८७.२॥

ये वै ववथ्ववा्तारस्ते वै कमप्रजचारकाोः ।८८.१ ।

The mantras were never deficient with regard to intonation or even arrangement of letters, as those who were verily the authors of rules were indeed conducting the rites. [87.2-88.1]

प्रायसश्चत्तरनसमते्तेन प्रायसश्चत्तरनबंन्ात् ॥८८.२॥

कमोपघातो नो तत्र योथगनोः कमयजोथगनोः ।

यत्र िप्तषयजो हदव्याोः िदस्याोः ित्रााक्षक्षणोः ॥८९॥

Since there was arrangement for expiation in the event of necessity for atonement, there was no fault in the rites. Those who were established in Yoga were themselves engaged in the activities, where the Seven Celestial Sages were members of the Assembly and were witnessing the sacrifice. [88.2-89]

प्रचारयसन्त कमाणजण गुणुदोषववभाथगनोः ।

याज्ञवल्तयादयस्तत्र मुनयस्त्मवृसृत्मवजो वृत्राोः ॥ ९० ॥

The rites were being conducted there by Sages like Yajnavalkya, being chosen as the priests for the sacrifice, who were able to distinguish between merits and defects. [90]

दाेगतास्ते मुनयोः परस्परकथान्तरे ।

वाकोवातयारन ूततारन गुह्युयोपरनषदारन च ॥ ११॥

गाथाोः पौराणणकीववप्रजा ववष्टणुभसततपुरोःरिोः ।

चररतारन हरेाः िवकजल्मषौघहराणण च ॥९२॥

तत्र ंवतयजामिुस्ते ंभायां महीक्षक्षतोः । ९३.१ ।

O Sages, being present in theAssembly, during theirmutual conversation, those Sages brought in and carried on in that Assembly of the King special Vedic texts, Vedic hymns, esoteric Upanishads, verses from the purāṇas primarily connected with devotion to Lord Visnu, and the accounts of the

deeds of Lord Visnu which destroy the multitude ofall sins. [91-93.1]

तस्य यज्ञे हववोः प्रिाुः प्रत्मयक्षं वसह्नमध्यगाोः ।। ९३.२।।

मुहदतासस्त्रदिा ववप्रा महेन्द्रप्रमुखा मखे ।

थचरप्रवासिनो देवा नास्मरन्तामरावतीम् ।। ९४ ।।

In his sacrifice, O Sages,the delighted gods led by the great Lord Indra were present in the fire and directly partook of the things offered in the sacrificial oblation. Although the gods were away from their abode for a long time, they did not even remember Amaravati (the abode of Lord Indra). [93.2-94]

अमृतं हह हववस्तेषां कसल्पतं ब्रह्मणा पुरा ।

तत्मप्राश्य मुहदता देवा वीयवजन्तसश्चरायुषोः ।। ९५ ।।

Formerly it was ordainedby LordBrahma that oblation offered was nectar for them; partaking of that the gods were very much delighted, became strong and long- lived. [95]

यागानुष्ठानववषयादन्यत्र ववषयान्बह्वून् ।

इन्नद्युनेन रथचतान्मिस्तानुपभुञ्जते ।। ९६ ।।

Besides the things related tothe institution ofthe sacrifice, they also enjoyed all the numerous other pleasures which were arranged by Indradyumna. [96]

तत्र ये नागराजानोः पातालतलवासिनोः ।

ततोऽथ्कान्मत्मयलजोके ववषयानुपभुञ्जते ।।१७।।

The Serpent Kings dwellingin thePātāla-plane whowerepresent there, enjoyed the pleasures in the earth-plane which were much superior to those in their realm. [97]

पातालगमनं ते वै नेहन्ते मनिा ुवम् ्।

इत्मथं प्रवरततजो यज्ञस्त्रैलौतयप्रीरतकारकोः । । ९८ ।।

इन्रद्युनस्य नृपृतोः क्षेत्रेऽसस्मन्पुरुषोत्तमे ।

जगर्दीप्रिादाय वपतामहरनदितोः ।। ९९ ।।

They surely did not wish in their mind indeed to go back to Pātāla. Thus was performed the sacrifice of King Indradyumna in this sacred place Purusottama, for pleasing the Lord of the world as per the direction of Lord Brahma, which gave happiness to the threeworlds. [98-99]

एकोनं ितोः ितंस्थामवाप पृथृथवीपरतोः ।

हिस्रं हयमेस्य यथावद्भवथ्चोहदतम् ्।। १०० ।।

Gradually, theKingduly reached conclusion ofone lessthanthe thousand horse-sacrificesenjoined byLord Brahmā. [100]

ततोः ाहसस्रके यज्ञे वासजमे् महीपतोः ।

हदने हदने हदव्यगरतबभूजव नृपूरतस्तदा ।। १०१ ।।

Thereafter inthethousandthhorse-sacrificeoftheKing,day by day the Monarch thenbecameendowedwithadivinedeportment.[101]

ुत्मियायोः िप्तहदविाद्या रात्रत्ररभवत्मपुरा ।

तस्यास्तुरीयप्रहरे दध्यौ ि ववष्टणुमव्ययम् ्।। १०२ ।।

The night preceding the seventhday of solemnpreparationof soma juice came before it; in its fourth quarter, he meditated on Lord Visnu the Immutable. [102]

ध्याने तसस्मन्दर्दिाज ौ महाभाग्यविान्नृपोः ।

प्रत्मयक्षसमव ि श्वेतद्वीपं स्फहिकरनसमतजम् ्।।१०३।।

मिन्तात्मपररवायैनैं रतष्टठन्तं क्षीरिागरम् ्।

महाकल्परुमौोः पुष्टपगन्ामोहदहदगन्तरौोः ।। १०४ । ।

फलपल्लववल्केषु बहहरन्तश्च ि्विजोः ।

खिचिांककतौः ि्भौः ि्वालंजकारभूवषतौः । । १०५ ।।

महामसञ्जष्टठवणैश्ै्च मूरतसजभस्तैमुरजद्भवषोः । १०६.१।

During that meditation, by his great good fortune the King saw as though directly, the celestial White Island made of crystal, and the Ocean of Milk existing surrounding it on all sides. It had the great wish-fulfilling trees, spreading joy to all the quarters of the sky with the fragrance of flowers. In their fruits, tender leaves and bark, inside, outside and everywhere, they bore the beautiful forms of Lord Visnu marked with conch and discus, adorned with allornaments and of bright red colour. [103-106.1]

तन्मध्ये घहितं हदव्यमणणसभमण्जिपोत्तमम् ्।। १०६.२।।

मध्यस्थियवजद्भासिरत्मनसिंहांनौज्ज्वलम् ्|

क्षीरास्थीतकल्लोलमन्दवातमनोहरम् ्।। १०७ ।।

In its centre was built anexcellent open hall withcelestial pearls, which was brilliant with a gem-throne in the middle shining like the sun. It was charming with the slow breeze from the cool waves of the Ocean of Milk. [106.2-107]

तन्मध्ये ददृि ेदेवं ि्ङ्खचिगदार्म् ्।

नीलजीमूतिंकिां वनमालाववभूवषतम् ्।। १०८ ।।

विलजावण्यभवनं ि्ौन्दयश्रजीरनकेतनम् ्।

रनभत्मजियजन्तं वपुषा वपनद् ंहदव्यभूषणम् ्।। १०९ ।।

In the middle of that he saw the Lordholding the conch, discus and mace, looking like the blue cloud and adorned with the garland of forest-flowers. He was the abode of all loveliness, by His Body mocking at and surpassing any abode of beauty and splendor. He was well dressed and was having celestial ornaments. [108-109]

दक्षपाश्वे सस्थतं तत्र चानन्तं र्णीर्म् ्।

कोहिचन्नप्रतीकिां हहमाहरिदृिप्रभम् ्।।११०।।

wani फणामुकिुववस्तारच्छत्रीभूतं मनोहरम् ◌्।

(मणणकुण्लियुग्मांकं चारुनीलरनचोलकम् ◌्।।१११।।

हललाङ्गलिङ्खाररस्फुरद्बाहुचतुष्टियम् ◌्।

हारकेयूरवलयमुहरकासभरलंकृतम् ◌्।।११२।।

मेखलाकाञ्चित्राढ्यं हदव्यरत्मनप्रिान्म् ◌्।

हदव्यहालाक्षीबमूरतं ंचारुहिां ुिनेत्रकम् ◌्।।११३ ।।

There, on the right side of the Lordhe also sawLordAnanta present, who is the Support of the earth, appearing like a

6. Sesa, the Snake-god

crore of moons and with radiance like that of the mountain Himalaya. He had the crown of His hood spread like a parasol and was charming. He was having a pair of ear-rings of gem and a beautiful blue apparel. His four arms were shining with the plough, shaft, conch and wheel. He was adorned with the necklace, bracelet, armlet and rings. He was having the girdle and the waist-band and was embellished with celestial gems. His form appeared to be intoxicated with the celestial inebriating drink; He had a charming smile and beautiful eyes. [110-113]

दक्षपाश्वसजस्थतां चास्य लक्ष्मीं तां ुिभलक्षणाम् ◌्।

वराभयाधजहस्तां वै कुङ्कुमाभां ुिलोचनाम् ◌्।।११४।।

त्रैलौतययुवतीवृन्ूददृष्टिान्ताद्भुतववग्रहाम् ◌्।

ददि जपद्मिानगां लावण्याबुथ्पुत्रत्रकाम् ◌्।।११५।।

He also saw present,also onthe Lord's right side,Goddess Laksmi, who was having all auspicious attributes. In Her hand She was having the lotus and the sign of granting boon and fearlessness. She was saffron-complexioned and had beautiful eyes. She had a wonderful Body which was the paragon for the host of young women of the three-worlds. She was the daughter of the Saline Ocean and was seated on a lotus. [114-115]

वपतामहं च ददृि ेपुरतोऽस्य कृतांजसलम् ्।

वामपाश्वसजस्थतं चिं नानामणणमयं ववभौोः ।। ११६ ।।

He also saw Lord Brahma in front ofthe Lord, with reverentially joined palms. He further saw present on the left side the Discus of the all-powerful Lord, full ofdiverse jewels. [116]

निकाद्यैमुनजीन्रैस्तं स्तूयमानं जगद्गुरुम् ्।

दृष्टरा स्वप्ने ि राजा वै प्रहृष्टिो द्ववजित्तमोः ।। ११७।।

And the Lord ofthe world was being extolled by theforemostSages led by Sanaka. Seeing the Lord thus in the Vision, O most excellent Sages, that King was indeed filled with great delight. [117]

अदृष्टिपूवरूजपं तं ज्योरतमयजमनन्तकम् ्।

तुष्टिाव तत्र ध्यानस्थो हषगजरदया थगरा ।। ११८ । ।

Being still in meditation, there with words overwhelmedwith joy, he prayed to that Lord who had a Form which was never seen before, and who was full of light, and Infinite. [118]

॥ इन्रद्युन उवाच ॥

नमस्ते जगदाा्र जगदात्ममन्नमोऽस्तु ते ।

कैवल्य त्रत्रगुणातीत गुणाञ्जन नमोऽस्तु ते ।। ११९।।

Indradyumna said:"Salutations to Thee, OSupport of the world; Salutations be to Thee, O Self of the world ! Salutations be to Thee, O Absolute, O Lord who art beyond the three qualities', O Lord who art yet embellished with the qualities. [119]

[ि्ुद्रनमलजज्ञानस्वरूपाय नमोऽस्तु ते ।

धिदब्रह्मासभा्नाय जगरूप्ाय ते नमोः ।। १२० ।।

Salutations beto Thee whose real natureisperfectly bright and pure knowledge. Salutations to Thee who hast manifested as Sound-Brahman, and whose Form is the world. [120]

7. Sattva, Rajas and Tamas

ीरिपरततश्रान्तदु्ःखध्वं निमोऽस्तु ते ।

दुभेद्यहृदयग्रसन्थभेदकाय नमोऽस्तु ते ।।१२१।।

Salutations be to Thee, O Lord who art the destroyer of sorrow of those who are fatigued having fallen into Samsara (the process of transmigration). Salutations be to Thee who cuttest the knots of the heart which are difficult to loosen. [121]

द्भविप्तभुवनागारमूलस्त्भाय ते नमोः ।

ब्रह्माण्कोहिघिनासिसल्पने चकिणे नमोः ।।१२२।।

Salutations to Thee who art the basic pillar of the abode of the fourteen worlds. Salutations to the Lord who holds the discus and who is the Architect of Creation of the crores of Universes. [122]

करुणामृतृपाथोथु्ि ् ने् नमो नमोः ।

दीनोद्रैकगुहुयाय कृपापाथोये् नमोः ।। १२३ ।।

Salutations, and again salutations to the Lord who is like the Moon for the ocean of the nectar of compassion. Salutations to the Lord who is the sole secret of the uplift of the miserable ones, and who is the Ocean of Mercy. [123]

प्रकिाकानां ्ियाहजदज्योरतषां ज्योरतषे नमोः ।

प्ररतस्वस्वनदीप्ताय ह्यन्तोः पापाग्नये नमोः ।।१२४।।

Salutations to the Lord who is the Light of the shining stars like the Sun. Salutations to the Lord who is the Fire for burning the sins present in the heart, which is blazing with roaring sound in every self. [124]

पावकाय पववत्राय पववत्राणां नमो नमोः ।

गररष्ठाय वररष्ठाय रारघष्ठाय नमो नमोः ।।१२५।।

Salutations, and again salutations to the Lord who is Pure and is the Purifier of the purifiers. Salutations again and again to the Lord who is the heaviest, the most excellent, and the longest. [125]

नेहदष्टठाय दववष्टठाय क्षोहदष्टठाय नमो नमोः ।

वरेण्याय ुपुण्याय नारायण नमोऽस्तु ते ।। १२६ ।।

Salutationsagain andagain to the Lordwho isthe nearest,the remotest, and the minutest. Salutations be to Thee, O Lord Nārāyaṇa, who art the worthiest andthe holiest[126]

पररत्राहह जगन्नाथ दीनबन्ो नमोऽस्तु ते ।

रनस्तीणोऽहं भवाभोथ्ं ंप्राप्य त्मवां तरणीं ुखाम् ।।१२७।।

Save me, O Jagannātha (Lord of the world); salutationsbe to Thee, O Friend of the miserable! I have gone across the ocean of worldly existence after having attainedThee who art like the comfortable boat. [127]

त्मवरय दृष्टि रमानाथ तलिो व्यपगता मम ।

थचदानन्दस्वरूपं त्मवां प्राप्तानां दुोःखिंक्षयोः ।। १२८।।

ुविनाथ िमुत्मपन्नपरमानंदहेतुकम् ।। १२९.१ ।

O Lord of Goddess Lakṣmi, Thou havingbeenseen, myafflictions are gone. O Lord, in the case of those who have attained Thee whose own Nature is Consciousness- Bliss, there is destruction of sorrow and surely the cause ofsupreme bliss is arisen. [128-129.1]

त्राहह त्राहह भवांभोथ्मग्नं मां दीनचेतिम् ।। १२९.२।।

मध्याह्नाकोहदते व्योस्न कुतोः िंतमोदयोः ॥१३०.१।

Save me, savemewho amimmersed inthe ocean of worldly existence and mentally distressed: when the sun shines at noon in the sky, how can there be appearanceof darkness allaround ?" [129.2-130.1]

ध्यानसस्थतोः स्तुवन्नेवं प्रणय् जगदीश्वरम् ।। १३०.२।।

ध्यानाविाने ि पुनोः स्वयं जाग्रदबुध्यत ।

स्वप्रान्त इन्नद्युनोऽवप िस्मारात्ममानमात्ममना ।।१३१।।

(Jaimini said:) Havingprayed thuswhen he wasinmeditation,and bowing to the Lord of the world, at the end of the meditation he again became

aware that he was awake. Even in the state of the Vision, Indradyumna had also remembered himself by himself. [130.2-131].

अत्मयद्भुतसमदं स्वप्नं दृष्ट्वा च नृपृकुञ्ज्जरोः ।

मेने कृताथमजात्ममानं हयमि्तोस्तथा ।।१३२।।

हिस्रं ि फलं चैव स्वभाग्यं ि मुपसस्थतम् ्। १३३.१।

And having seen this very wonderful Vision, the pre- eminent King thought of himself as blessed, and also that the thousand horse-sacrifices would become fruitful and that his own good fortune had arrived. [132-133.1]

न हह देववषवजचनं वृथा भवरत कहहथजचत् ्।।१३३.२।।

प्रत्मयक्षं मे कथं नाथोः स्वयमत्र भववष्टयरत । १३४.१ ।

He reflected: "The statement of the Celestial Sage would never go in vain indeed. Then, how will the Lord Himself be directly visible to me here?" [133.2-134.1]

इरत थचन्ताकुलो रात्रत्रिषें नीत्मवा ववािंपरतोः ।।१३४.२।।

ीिं नारदस्याग्रे यथा स्वप्नोऽन्वभूयत ।

ि चावप नारदोः प्राह ि ोकस्ते ववगतो नृपृ ।। १३५।।

अरुणोदयकाले हह भगवन्तं ददि जयत् ्।

दिाहात्मफलदोः स्वप्नस्तसस्मन्काले नृपोत्तम ।।१३६।।

Being anxious thus, the King passed the remainder of the night and narrated in front of Narada the Vision which was perceived by him. And Narada himself also told him, “Your grief is gone, O King, as at dawn you saw the Lord. The Vision seen at that time gives fruit within a period of ten days, O Best of kings. [134.2-136]

त्मिवन्ते भगवानत्र प्रत्मयक्षस्ते भववष्टयरत ।

यदाह महररा त्मवां हह चराचरगुरुववथ्जोः ।।१३७।।

When the sacrifice concludes, here the Lord will become directly visible to you, as Lord Brahma the Master of the world through my words had indeed told you. [137] **ंिडवप त्मवया जगत्मस्रष्टिा स्वप्नेऽसस्मन्नवलोककतोः।**

तदनुष्ठीयतां यज्ञोः परागे्रे न प्रकिाय ।।१३८ ।।

The Creator of the world Himself has also been seen by you in this Vision. Hence perform the sacrifice; do not disclose this before others. [138]

स्वप्नोऽयं नृपिृादूजल दुबुोि्चररतो हरेीः ।

ककन्तु भाग्यवतस्त्मवेव स्वप्नस्तादृतप्रजायते ।। १३९।।

This Vision of Lord Hari (Visnu), O pre-eminent King, is difficult to understand, as to why it has been brought about; but it is only for one who is fortunate that such a Vision appears." [139]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहहतायां द्ववतीये

वैष्टणवखण्न्तिगतजोत्मकलखर्ण्े ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्रवषिंवादे राज्ञ

इन्रद्युनस्य ंिहस्रहयमेि्नुष्ठानवणनंज नाम ंिप्तदिोऽध्यायोः ।।१७।।

Thus ends the Seventeenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Description of Performance of the Thousand Horse- sacrifices by King Indradyumna.

अष्टादिोऽध्यायोः

EighteenthChapter

AppearanceoftheDivine Tree

।। जैसैमरनरुवाच ।।

ततोः प्रववृतृे ुत्मया नृपृतेवासजजमेथ्का ।

तस्यां त्रैलौतयमभवदेकिद्मरनभं द्वजाोः ।।१।।

Jaimini said:Thereafter the solemn preparation ofthe Soma juice connected with the horse-sacrifice of the King took place; O Sages, in that the three worlds became like one house. [1]

ास्त्रौैः स्तोत्रैहैदजवस्पृसृग्भवणजिजमिमुज्ज्वलौैः ।

यथापदस्वरन्यिौरन्ये िधदासस्तरोहहताोः ।।२॥

On account of the recitation of scriptures and hymns which touched the heaven, which were very brilliant because of the order of letters and had proper application of words as well as accent, other sounds were eclipsed. [2]

दीनेभयोऽवाररतं तत्र दीयन्ते वासज्छतारन वै ।

निनतकजूितानां िाभूत्मकल्परुमोपमा ।।३।।

To the poor, theirwishedthingswere giventhereunrestrained. For actors, dancers and bardsitbecamelikethe wish-fulfillingtree.[3]

तन्मध्येऽवभृथे स्नातुं कृता यत्रोपकाररका ।

दक्षक्षणे तिभूदि ेत्रबल्वेश्वरिमीपतोः ।।४।।

रनयुततोाः िेवका राज्ञा ीिंभ्रममुपसस्थताोः ।

न्यवेदयन्त नृपूरतं ंकृतांजसलपिुा द्वजाोः ।।५।।

In the midst of that, the servantsengaged by the Kingat the place on the shore in the South near Lord Bilvesvara where the royal pavilion was set up for bathing during the final ablution after the sacrifice, O Sages, came

with bewilderment and, with palms joined reverentially, submitted to the King: [4-5]

देव दृष्टो महान्वृकूषस्तिभूमौ महोदे्रः ।

प्रववष्टाग्रिमुरान्तोः कल्लोलप्लवमूलकोः ।।६।।

"O Lord, on the shore of the great Sea a big tree has been seen; its top has entered inside the Sea, and the root is being swayed to and fro by the waves. [6]

मसञ्जष्ठवणोःज ंवत्रज ंड्खचिाड्ककतोः प्लवन् ं।

स्नानवेश्मिमीपेऽर्ी दृष्टोऽस्मासभोः परोऽद्भुतोः ॥७॥

It is of bright red colour, and everywhere it has the marks of conch and discus. It was floating and was seen by us near the bathing house, and is extremely wonderful [7]

न दृष्टिपूवो वृकूषोऽयमुद्यत्मिूयरजनभोंऽुनि ।

गने्न वायन्विां तिभूसमं ंंुगस्न्ना ।।८।।

Such a tree was never seen previously and is like the rising Sun with its radiance. It perfumes the entire shore with fragrant odour. [8]

रुमुोः ंा्रणो नायं लक्ष्यते देवभूरुहोः ।

कसश्चद्देवस्तरुव्याजादागतो लक्ष्यते ंुवम् ं।।९।।

It is not any ordinary tree and appears to be a celestial tree. It seems, in the guise of a tree surely some god has come." [9]

रनयुततानां वचोः श्रुत्मवा राजा नारदमब्रवीत् ं।

तसत्मकं रनसमत्तं ंयद्दृष्टिं तरुशे्रेष्ठं वदसन्त ते ।।१०।।

Hearing the words of the officials, the King asked Nārada: “Then, what is the reason for which the excellent tree, as they say, has been seen ?" [10] 21]

नारदोःप्रहिन्वातयमुवाच नृपित्तमम् ं।

पूणाहुजरतोः ि◌माप्नोतु यथा स्यात्मिफलोः ि◌तुोः ।।११।।

Smiling, Naradaspokethesewordstothemostexcellentking: "Let the final oblationconcludeinorderthatthesacrificewouldbearfruit. [11]

उपसस्थतं ते तद्भाग्यं स्वप्ने यद्दृष्टिवान्पुरा ।

श्वेतद्वीपे ववश्वमूरतदृजजष्टिो यो ववष्टणुरव्ययोः ।।१२।।

तदङ्गस्खसलतं रोम तरुत्मवमुपपद्यते ।

अंवितारोः स्थास्नुयोःज पृथृथव्यां परमेसष्टठनोः ।।१३।।

तरूपूावतरं यारत भगवान्भततवत्मिलोः । १४.१।

That good fortune of yours whichyou had seenin the Vision earlier has arrived. Lord Viṣṇu is the Immutable, whose Form is the universe, and also was seen by you in the celestial White Island; a hair fallen from His Body has taken the shape of the Tree. This is the partial incarnation of the Highest Lord Visṇu on the earth and is permanent. The Lord who is kind to the devotees has taken incarnation in that Form. [12-14.1]

रुमुो ह्यपौरुषो योऽर्ी भाजनं नास्य दिनेज ।। १४.२।।

त्मवामृतृे पुरुषव्यिा पृथृथव्यां नृपित्तम । १५.१।

This Tree is ofdivineorigin;OBestamongmen,otherthanyou no one on earth is eligibletoseeIt,OexcellentKing.[14.2-15.1]

त्मवद्भाग्यवितोः ि◌वलजोकानां नयनारतथथोः ।।१५.२।।

भववष्टयरत महाराज ि◌वकजल्मषनिानोः । १६.१ ।

Because ofyour good fortune,OEmperor,the Lordwhoisthe destroyer of all sins willbe visible toallpeople.[15.2-16.1]

मिाप्यावभृथृस्नानं तिान्ते ि◌ररतां पतोः ।। १६.२।।

उत्मिव ि◌ुमहत्मकृत्मवा कृतकौतुकमङ्गलम् ◌्।

महावेद्यां स्थापयात्र यज्ञिं तरुरूवपणम् ◌्।।१७।।

Having concluded the final bath at the end of the sacrifice, and arranging a very big function on the shore of the Sea, perform an auspicious ceremony and install here the Lord of Sacrifice having the form of the Tree, on the great altar." [16.2-17]

ववचायेत्मथं मुदा युततौ तावुभौ नृपृनारदौ ।

ुिमृदौ तत्र यातौ यत्रिाौ भगवरुमुोः ।।१८।।

Deliberating thus, both of them, the King and Nārada, were filled with joy. With all grandeur they went to that place where the Divine Tree was present. [18]

तं दृष्ट्वा हवषतजाोः िवे ब्रह्म िाक्षादुपुसस्थतम् ्।

मेरनरे जन्मिाफल्यं जीवन्मुतता महोदयाोः ।।१९।।

Seeing That, which was Brahman Itself appeared, all were happy. They regarded their life as successful, and themselves as liberated while living and blessed with great good fortune. [19]

इन्नद्युनोऽवप नृपूरतममजज्जामृतृिागरे ।

स्वप्ने दृष्टव्ा जगन्नाथं यथिाौ भगवसत्मप्रयोः ।।२०।।

तथा ददि जतं वृकूषं चतुोः िाखं ंचतुभुजम् ्।२१.१।

King Indradyumna too was immersed in the ocean of nectar, as he was earlier after seeing the Lord of the world in the Vision, being dear to the Lord; and in the same way he saw that Tree with four branches as the Lord with four arms. [20-21.1]

स्वकं श्रमं मन्यमानोः िफलं नृपित्तमोः ।।२१.२।।

The Best King thought that his own labour had borne fruit. [21.2]

जहौ िोकं नीलमणणमाव्ान्तथ्जं ंद्रवजाोः ।

पुनोः पुनोः प्रणयै्नं हषाश्रुजनयनो नृपृोः ।। २२।।

O Sages, bowing to It again and again, with eyes filled with tears of joy, the King became free from the grief produced due to Lord Nilamādhava becoming invisible. [22]

द्भवजैरैाहारयामिा तरुं कल्लोललोसलतम् ॰।

खिकाहालमुरजढतकापिहरनोःस्वनौैः ।।२३।।

गीतवाहदत्ररननदैजयजिधदौैः ॰हस्रिोः ।

ुगिस्न्पुष्टपाञ्जसलसभराकिाात्मपरततैमुहुजोः ।। २४ ।।

aifh mon पररतो पूपात्रैश्ैच कृष्टणागुरुिवपतौैः ।

वेश्यासभयौवनोन्मत्तिुरूपासभोः प्रचासलतौैः ।। २५ ।।

रत्मनदण्प्रिकीणैश्ैच वीज्यमानं ॰मन्ततोः ।

पताकासभहदजव्यप्दिुकूलासभोः ॰ुोसभतम् ॰।।२६।।

राजवषरजाजवृनूदैश्च तुरङ्गैौः पवत्तसभवृतजम्।॰

मागवै्न्जद्यमानं तु स्तूयमानं महवषसजभोः ।। २७।।

ऋसत्मवसग्भब्राह्मजमणैचैव ववद्धद्सभोः श्रोत्रत्रयैस्तथा ।

राजन्यैवैश्ैयकुलजौैः ॰च्छूरैौः पररचाररतम् ॰।।२८।।

The Tree was being shaken by the waves; through the Brahmins he had it brought up. At that time there were sounds of conch, musical instruments, tambourines, large drums and kettle-drums. There were singing, humming of musical instruments, and utterings of the word 'Victory', in thousands. Fragrant flowers offered were falling from the sky incessantly. All around there were incense-vessels excellently perfumed with the incense of black-aloe. The Tree was being fanned on all sides with chowries having gem-set staff by very beautiful harlots who were intoxicated with the pride of their youth. It was nicely decorated with banners, charming fine cloth and raiments, and surrounded by groups of royal sages and kings, and horses and soldiers. It was being praised by panegyrists, and extolled by great sages, sacrificial priests, Brahmins, learned men, as also by those proficient in Vedas. It was being served by Ksatriyas, Vaiśyas (those born in merchant families) and noble Śūdras. [23-28]

स्तोत्रैबैहुजवव्ैोःश्रौतौैः स्मातै॰ै पौराणणकैस्तथा ।

स्तूयमानं तरुं ववष्टणोभूलजोके पररवेसष्टितम् ॥२९॥

स्रग्गन्धालंकृतं हदव्यं महावेदीं ववरनन्यतुोः । ३०.१।

Amidst extollingwith various kinds of hymnsfrom the Vedas, Smṛtis and Purāṇas, the Divine Tree of Lord Viṣṇu manifested on the earth plane, which was wrapped up and adorned with garland and sandal, was taken to the great altar.[29-30.1]

ववतानवरथचत्रायां वेसष्टितायां रनरन्तरम् ॥३०.२॥

वेद्यां तं स्थापयामिुररन्द्रद्युनस्य ीनात् ॥ ३१.१।

By order ofIndradyumna they installedIt onthe altarwhichwas firmly covered withoutanygap withan excellent colourful canopy. [30.2-31.1]

वचिा नारदस्यैनं पूजयामिा पाथथवजोः ॥ ३१.२॥

हिस्रैरुपचाराणां हदव्यरूपैनृपजोत्तमोः ।

पूजाविाने पप्रच्छ नारदं मुरनित्तमम् ॥३२॥

As per the suggestion of Narada, the King worshipped It with thousands of services of celestial character. After the conclusion of the worship the excellent King asked the mostexcellent SageNārada: [31.2-32]

कीदृश्योः प्रतमा ववष्टणोघिजरयष्टयरत कोः पुनोः ।

तच्त्मुवा तं मुरनोः प्राह अथचन्त्मयमहहमा गुरुोः ॥३३॥

को वेद तस्य चेष्टिां वै ीवलजोकोत्तरां नृपृ ।

स्रष्टिा यो जगतां तस्याप्येषा ींीयगोचरा ॥३४॥

"Like what will be theimages of Lord Visṇu, and whowill make them ?" Hearing that, the Sage told him, “O King, the Supreme Being has unthinkable power. Who indeed can know His ways which are beyond the understanding of all the worlds ? Even for Him who is the Creator of the worlds, it is only within the sphere of doubt.” [33-34]

ववचारयन्तौ तावत्मथं यावन्नारदपाथथवजौ ।

अिरीरा ततो वाणी ुिशुरुवे चान्तररक्षतोः ।।३५।।

तत्र ववस्मयमानानां ेिषामेव ृिणूवताम् ्।

अपौरुषेयो भगवानववचारपथे सस्थतोः ।। ३६।।

When they both, Nārada and the King, were thus deliberating, an incorporeal Voice was heard from the sky, within the hearing of those who were all there wondering: "The Lord is superhuman and remains beyond the range of thought. [35-36]

ुगुप्तायां महावेद्यां स्वयं ोऽवतररष्टयरत ।

प्रच्छाद्यतां हदनान्येषा यावत्मपञ्चदिारन वै ।। ३७।।

He will Himself incarnateonthe perfectlyconcealedGreat Altar. For fifteen days let thatbeconcealed. [37]

उपसस्थतोऽयं यो वृद्धोः ेिस्त्रपाणणस्तु वद्ज्ककोः ।

एनमन्तोः प्रवेश्यैव द्वारं बध्नन्तु यत्मनतोः ।। ३८ ।

Now, this oldmanwho ispresent with tools in handis the carpenter. After letting him enteralone inside,let them close thedoor with care. [38]

बहहवाद्जयारन कुवन्तु यावत्तु ुघिना भवेत् ्।

शुरुतो हह घिनिाधदो बाध्यान्ज त्मवदायकोः ।। ३९।।

नरके विरतं ंचैव कुयात्मजिंताननिानम् ्।

नान्तोः प्रविनं कुयान्जन पश्येच्च कदाचन ॥४०॥

Let them make sound of musical instruments outside so long as the work of carving the images is going on, as the sound of the carving will cause deafness and blindness; it will also bring about dwelling in hell and destruction of offsprings. One should not enter inside, nor also see it at any time. [39-40]

रनयुततादन्योः पश्येच्चेराज्ञो राष्टरस्य चैव ह ।

रष्टिश्चावप महाभीरतरन्त्रा चक्षुषोयुगेज ।।४१।।

In case anyone other than the one engaged in the work sees, then there will surely be great danger for the King and the State as also for the person seeing, and there will be blindness of both the eyes. [41]

तस्मान्नावेक्षणं कायं ंयावत्मप्ररतमरनसमरजतोः ।

रनव्यूढजस्तु स्वयं देवोः कृत्मयान्ते तु वहदष्टयरत ।।४२ ।।

यद्यत्मकायं ंप्रयत्मनेन िवलजोकुिखावहम् ्।

तच्त्मुवा नारदाद्यास्ते यथोततं ववष्टणुना स्वयम् ्।।४३।।

थचकीषसजन्त तथा कतुं ंतत्रायातश्च वद्जककोः ।४४.१।

Therefore, there should be no seeing it, so long as the work of making the images is going on. When completed, the Lord Himself will indicate at the end of the work all that is to be done diligently, which would bring happiness to all people." Hearing this, Narada and others were intending to carry out what was told by Lord Visnu Himself, when in order to do that the carpenter arrived there. [42-44.1]

प्रोवाच नृपूरतं ंोऽथ स्वप्ने दृष्टिास्तु यास्त्मवया ।।४४.२।।

ता एवाहं घहिष्टयासम दारुणा हदव्यरूवपणा ।

इत्मयुतत्मवान्तदज् वेद्यां वृद्ववद्जककरूपकृ ।।४५।।

वञ्चनाथं ंमनुष्टयाणां ोक्षान्नारायणो ववभुोः ।।४६।।

He then told the King: "What were seen by you in the Vision, those indeed I shall make with the wood which has the divine form". So saying, the all-powerful Lord Nārāyaṇa Himself who had assumed the form of the old carpenter for deception of human beings, disappeared in the Altar. [44.2-46]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

हदव्यरुमुाववभावजवणनंज नामाष्टिादिोऽध्यायोः ।।१८।।

Thus ends the Eighteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Appearance of the DivineTree".

एकोनववंिडध्यायोः

NineteenthChapter

TheLord'sManifestationinWoodenForm

॥ जैसैमरनरुवाच ॥

ततोः ि पृथृथवीपालस्तथा कृत्मवान्तररक्षगा ।

यदुवुाच थगरां देवी तद्वत्मपररचचार ह ।।१।।

Jaimini said: Then, carrying out what theGoddessof Speech from the sky had told through the Voice, the King verily proceeded in accordance with that. [1]

एवं हदने हदने याते हदव्यगन् ेऽनुभूयते ।

पाररजातप्रिूनानां वृसृष्टिमत्मजयेषु दुलुभजा ।।२।।

With the passing of day after day in thismanner,celestial fragrance was perceived. There was also shower of celestial Pārijāta flowers which is difficult for human beings to get. [2]

हदव्यिङ्गीतनादश्च गीतारन रुथचराणण च ।

स्वगङ्जगाजलवृसृष्टिश्च ि्ूक्ष्मत्रबान्दिुोभना ।।३।।

Also, there were the sounds of celestial musicandsweet songs. There was shower of the water of the celestial Gangă river, which was very beautiful with fine drops. [3]

ऐरावताहदनागानां मदगन्ो् वनद्भवपौीः ।

दुो्ःहोीः ि्वभूजतानां ि्ुखकायनुजभूयते ॥४॥

The odour of thejuice exuded fromthe temple of elephants like Airavata which was difficult for the wild elephant to bear but was pleasant for all beings, was experienced.[4]

यज्ञाथमजागता देवास्ते ि्वे ववगतज्वरोः ।

आववभूतंज हररं ंदृष्ट्वा उपिाञ्चकिरे द्भवजाोः ।।५।।

यथा हह माव्ं पूवं ंतथा तं ववष्टणिाणखनम् ्।

उपिानिु देवानां हदव्यथचह्नारन जक्षज्ञरे ।।६॥

All the gods who had come for the sacrifice, became free from mental affliction after seeing Lord Visnu manifested. O Sages, they performed the worship of Lord Visnu in the form of the Tree in the same manner as they had done earlier of Lord Nilamādhava. With the acts of worship by the gods divine marks sprang up. [5-6]

रनववजाह स्वयं देवोः िमात्मपञ्चदि ेहदने ।

चतुमूरजतोःज ि भगवान्यथा पूवं ंमयोहदतोः ।।७।।

तादृगाववबभूजविौ युष्टमाकं वणणतजोः पुरा ।

हदव्यसिंहंनिगतो बलभरिुदिनैजोः ॥८॥

The Lord Himself brought it about gradually. On the fifteenth day, that Lord with four images as I had mentioned earlier, manifested in the same manner as has been told to you already, seated on the celestial throne along with Lord Balabhadra, Goddess Subhadra and Sudarśana. [7-8]

ङ्खचिगदापद्मलिद्धाहुजनजादजनोः ।

गदामिुलचिाधजं ंं्रयन्पन्नगाकृरतोः ।।९।।

छत्राकृरतफणिाप्तमुकिुोज्ज्वलकुण्लिोः । १०.१ ।

Lord Visnu's hands were shining withthe conch, discus, mace and lotus. Lord Ananta (Balabhadra) with the form of Serpent was holding the mace, plough, wheel and lotus; He was having seven hoods in the shape of a parasol, with crowns and bright ear-rings. [9-10.1]

ुभिरा चारुवदना वराधजाभया्ररणी ।। १०.२।।

Goddess Subhadra was havingacharmingface andwas holding the

excellent lotusand symbol offearlessness.[10.2]

लक्ष्मीः प्रादुबुभूजवेयं िवचैजतन्यरूवपणी

इयं कृष्टणावतारे हह रोहहणीगभ्िज भवा ।।११।।

She was Goddess Laksmi manifested, whose form is the Consciousness in all. During the Lord's incarnation as Krsna, She indeed was born from Rohinī's womb. [11]

बलभराकृरतजातजा बलरूपस्य थचन्तनात् ्।

क्षणं न ितहते ितो हह मोततुं लीलावताररणम् ्।।१२।।

She was born with the resemblance of Lord Balabhadra because of (Her) thinking of the form of Lord Balarāma. She cannot endure even for an instant leaving the Lord who takes incarnation for sport. [12]

न भेदोऽस्तीह को ववप्राोः कृष्टणस्य च बलस्य च ।

एकगभप्रजूितत्मवाद्व्यवहारोऽथ लौककको: ।।१३।।

भथगनी बलदेवस्येत्मयेषा पौराणणकी कथा ।

पुंरूपे स्त्रीस्वरूपेण लक्ष्मीी: ितवत्रज रतष्टठरत ।। १४ । ।

पुंनान्ना भगवासन्वष्टणुोः स्त्रीनान्ना कमलालया ।

देवरतयङ्जमनुष्टयादौ ववद्यते न तयोी: परम् ्।। १५ ।।

O Sages, here between Lord Kṛṣṇa and Lord Balarama there is no difference whatsoever. Being born of one womb, as is the common practice in the world, there is the statement in the puraṇas that She is the sister of Baladeva. Goddess Lakṣmi alone exists everywhere, both in the male form and in the female form; by the male name She is Lord Visnu, and by the female name Goddess Laksmi. Among the gods, human beings, lower species, etc. there is nothing which is other than the Two. [13-15]

को ह्यन्योः पुण्रीकाक्षाद्भुवनारन चतुदजि ।

्रयेत्तु ुफणाग्रेण ितोऽनन्तो बलिंक्षज्ञतोः ।।१६।।

Who other than Lord Viṣṇu can hold the fourteen worlds at the top of the hood? He Himself is 'Ananta' the Infinite, with the name 'Bala'. [16]

तस्य ितसततस्वरूपेयं भथगनीश्रीीःप्रकीरततजा ।

ुदिनंज तु यच्चिं िदा ववष्टणोोः करे सस्थतम् ्।।१७।।

खिाग्रस्त्भमध्यस्थं तरूपूं तत्तुरीयकम् ्। १८.१ ।

His Power-form who is named as 'Laksmī' is thisSister. And Sudarsana Discus which is always present in the hand of Lord Visṇu, was located inside the Post made of the top branch of the Tree: that was His fourth form. [17-18.1]

एवं तु मूतयजस्तेन चतस्रो वै प्रकासितोः ।। १८.२।।

Thus indeedwerethefourFormsmanifestedbyHim.[18.2]

रनवृत्ेतेज भगवरूपे चतुा ज्हदव्यरूवपणण ।

लोकानामुपकाराय पुनराहान्तररक्षगा ।।१९।।

When the Lord's four-fold Form with divine features was ready, the Voice in the sky again spoke,for the good ofthe people: [19]

पिराच्छाद्य ृिदृढं नृपृते प्रतमासस्त्मवमाोः ।

स्वं स्वं वणं ंप्रापयिु वणकैजसश्चत्रकमणजा ।। २० ।।

नीलाभ्रश्यामलं ववष्टणुं ृिङ्खेन्दुवलं बलम् ्।

रततं ृिुदिनंज चिं ृिुभरां कुङ्कमारुणाम् ्।।२१।।

नानालङ्काररुथचरां नानाभङ्थगववभागिोः । २२.१

"O King, covering these images veryfirmly with finecloths, quickly make them have their own respective colours through painting with different hues: Lord Visnu dark like the blue cloud, Lord Balabhadra white like the conch or the moon, Sudarsana Discus red, and Goddess Subhadra scarlet-red like saffron and charming with various ornaments - and all with varieties of distinctive modesof appearance. [20-22.1]

अमी दारुस्वरूपेण दृष्टिोः पापाय हेतवे ।। २२.२।।

गोपनीयोः प्रयत्मनेन पिरनयिाजवल्कलौः ।

तस्मात्मप्रथममेवैतांस्तरोरेवास्य वल्कलैोः ।।२३।।

सिसल्पसभोः कमकुजिलैदृजढमाच्छादयाग्रतोः । २४.१ ।

Seen in bare wooden form, theywould become the cause of evil; hence they should be kept hidden carefully by cloth, resin or bark. Therefore to start with, at first cover these firmly by the barks of this Tree itself, with the help of craftsmen skilled inthe work. [22.2-24.1]

वषे वषे च ंसं्कायाोःज पूविंजस्कारमोचनात् ्।। २४.२ ।।

Year after yearadornmentshouldbedonelikewisetakingaway the previous embellishment.[24.2]

ऋते वल्कललेपं तु ि तु हदव्यसश्चरन्तनोः ।

प्रमादाद्य इमं लेपमपनीयेत कश्चन ।। २५ ।।

दुसुभक्षंमरकं राष्टरे ि्न्तरतश्चास्य हीयते । २६.१ ।

But, exceptingthecoverofbark, He is certainly divine and eternal. If through carelessness anyone removes this cover, in the kingdom there would be famine and pestilence, and his lineage will also perish. [25-26.1]

नेक्षक्षतव्यास्त्मवया राजन्कदाथचदपवारणाोः।२६.२।।

O King, with coveringremoved,theseshouldneverbeseen by you. [26.2]

मनुष्टयैश्चावप राजेन्र दृष्टिोः स्युभयजहेतवोः ।

तस्मात्मिथचत्रा रष्टिव्या बहुलेपववलेवपताोः ।।२७।।

If seen by other mentoo, O Emperor, thesewill becauses of danger. Therefore these should be seen only after being painted as well as anointed withabundant unguents.[27]

ुथिचत्रं ंपुण्रीकाक्षं ि्ववलिां ि्ववभ्रमम् ्।

दृष्ट्वा ववमुच्यते पापैोः कल्पकोटिमुद्भवैोः ।।२८।।

Seeing Lord Visṇu beautifully coloured, charming and graceful, one is freed from sins produced in crores of Kalpas'. [28]

ुथिचत्रान्कुरु राजेन्र थचत्रान्कामानवाप्स्यसि ।

आववबभूजव भगवांस्तवानुग्रहकाय्या ।। २९ ।।

Make them beautifully coloured, O Emperor, and you will get your various desires fulfilled. The Lord has become manifest with the intention of bestowing favour on you. [29]

तव प्रिादाज्जन्तुनां चतुवगंज ंप्रदास्यरत । ३०.१ ।

As an act of grace for you, He will bestow the four objectives of life (righteousness, wealth, fulfilment of desire, and Liberation) on all creatures. [30.1]

नीलारौ कल्पवृकूषस्य वायव्यां ितहस्ततोः ।। ३०.२।।

1. One Kalpa is a thousand ages or 4320 million years

प्रदि ेिमहत्मस्थाने प्रिाादं ेिदृढायतम् ्।

उत्तरे नरसिंहंस्य िहस्रकरमुसच्रतम् ्।।३१॥

काररयत्मवा प्ररतष्टठाप्य तत्रैनैं ववरनविय । ३२.१।

On the Niladri, in the area at a distance of one hundred cubits to the north-west of the Kalpa Banyan tree and to the north of Lord Narasimha, in a vast site, get built a very strong and spacious temple which should be of a thousand cubits height. Consecrating it, install this Lord therein. [30.2-32.1]

पुरा सस्थतं पवतेजऽसस्मन्योऽभयचयजरत माव्म् ्।।३२.२।।

नान्ा ववश्वाविुनामज िबरो वैष्टणवोत्तमोः ।

पुरिोः ेख्यमीित्ेतेन ि् ंपुरा च ते ।।३३।।

A Sabara, Viśvāvasu by name, an excellent devotee of Lord Viṣṇu, was formerly worshipping Lord Nilamādhava who was present on this mountain. Previously your priest had also friendship with him. [32.2-33]

तयोः ि◌न्तरतरेवास्य लेपिंस्कारकमणजण ।

रनयुज्यतां महाराज भववष्टयत्मिूत्मिवेषु च ।। ३४।।

O great King, engage only the offsprings ofthosetwointhe work of anointing and adornment of the Lord, as also in the festivals to take place in future".[34]

ववररामैतदाभाष्टय ि◌ा तु हदव्या ि◌रस्वती ।

तयोपहदष्टिमाकण्य जप्रहृष्टिेनान्तरात्ममना ।।३५।।

वेष्टिनं मोचयामिा महावेद्या नृपोत्तमोः । ३६.१ ।

And having said this,that HeavenlyVoice stopped.Hearing Her advice, with a gladdened heart the most excellent King opened the enclosure of the Great Altar. [35-36.1]

ददुिस्ते तदा ि◌वे रत्मनसिंहंानि सस्थतम् ◌्।।३६.२।।

रामं कृष्टणं ि◌ुभरां च विुदेविुदिनजम् ◌्।

यथोपहदष्टिलेप्याहदिंस्कारै रुथचराकृरतम् ◌्।।३७।।

Then they all sawpresentonthe gem-studded throne Lord Balarama, Lord Krsna, Goddess Subhadra and Sudarsana the Discus of Lord Krsna, having charming appearance due to adornment with anointing, etc. carried out asinstructed.[36.2-37]

कृपया स्मेरवदनमुन्नतायतवक्षिम् ◌्।

दीनानामुद्तौ नाथं प्रल्बभुजपञ्जरम् ◌्।।३८।।

Out of compassion, LordKrsna was having a smiling face,and a prominent and broad chest. The Lord had the net of His arms stretched forward for saving the destitutes. [38]

प्रबुद्पुण्रीकाक्षं ंिहोणायतार्म् ◌्।

पश्यतां दृसष्टिमात्रेणे हतारंज पापिञ्चयम् ◌्।।३९।।

His eyes looked like fully blossomed lotuses and His lips had become red with smile. By a mere glance itself He destroyed the accumulation of sins of those who looked at Him. [39]

पद्मिानसस्थतं कृष्टणं हदव्यालङ्कारभूवषतम् ्।

स्वतेजिा पररवृतं दारुदेहेऽवप रनमलजम् ्।।४०।

He was on a seat of lotus and adorned with celestial ornaments. He was encompassed by His own brilliance, and was resplendent even with the Wooden Body. [40]

नीलजीमूतिंकिां ि्विजन्तापनिानम् ्।४१.१।

He was looking like the blue cloud and was the remover of all afflictions. [41.1]

ददि जबलदेवं च ि्हिामुखाबुजम् ्।।४१.२।।

The King (along with others) also saw Lord Baladeva with a loud laughter on His lotus-like face. [41.2]

फणामण्लिववस्तीणं ंवारुणीघूणणतेजक्षणम् ्।

प्रोसत्मथतं नागराजानं पीनोन्नतिुवक्षिम् ्।।४२।।

His rounded hood had expanded and His eyes were revolving because of the celestial spirituous drink. He was the King of Serpents risen, and was having a stout, prominent and beautiful chest. [42]

ककसञ्चन्नतं पृषूटठदि ेकुण्लिीकृतववग्रहम् ्।

अग्रिंफुल्लककुभं कैलिासिखरं यथा ।।४३।।

He was slightly bent in the back-region and the body had become curled. He was like the peak of Kailasa mountain having at its top a fully-blossomed Arjuna tree. [43]

हलचिाधजमिुला्ररणं वनमासलनम् ्।

हारकुण्लिकेयूरककरीमुकुिोज्वलम् ्।।४४।।

He was holding the plough, wheel, lotus and mace, and was having the garland of forest flowers. He was shining with necklace, ear-rings, bracelets, crest and crown. [44]

तयोमध्जये सस्थतां लक्ष्मीं ुिभरां भररूवपणीम् ्।। ४५ ।।

विदेजवारणणं ंपापिागरोत्तारकाररणीम् ्।

ववकचा्भोजवदनां वराधजाभया्ररणीम् ्।।४६।।

The King further saw present between them Goddess Laksmi as Subhadra with the auspicious form, the Mother of all gods who helps to cross over the ocean of sin. Her face was like a fully blossomed lotus and She was holding an excellent lotus and the symbol of fearlessness. [45- 46]

रूपलावण्यविरतं ंिोभमानां प्रिान्ौीः ।

कुङ्कुमारुणदेहां तां िाक्षाल्लक्ष्मीसमवापराम् ्।।४७।।

She was the abode of beauty and loveliness, and was shining with the embellishments. Her body was scarlet- red like saffron and She was looking like another Goddess Laksmī Herself. [47]

ददि जववष्टणोवामजस्थं चिं िाखाग्ररनसमतजम् ्।

बालाकजिदिं तीक्ष्णा्रं तेजोमयं द्ववजाोः ।।४८ ।।

O Sages, he also saw stationed to the left of Lord Visṇu, the Discus made from the top branch of the Tree, looking like the newly risen Sun, having sharp edge, and resplendent. [48]

तान्दृष्ट्वाश्नन्दपाथोथ्रनमग्नोः पृथृथवीपरतोः ।

कतव्जयमूढोः स्वतनौ स्वयं न प्रबभूव ह ।। ४९ ।।

Seeing them, the King was plunged in an ocean of bliss. He did not know what was to be done and in fact he himself did not have control even over his own body. [49]

दरमीसलतनेत्रोः िन्ृजृिन्बाष्टपाबु केवलम् ्।

कृताञ्जसलपिुस्तस्थौ स्थूणाकारो नृपोत्तमोः ॥५० ॥

The excellent King was only shedding tears with eyes partially closed, and remained like a post, with palms joined reverentially. [50]

उवाच तं मुरनवरोः सस्मतवतत्रोः क्षक्षतीश्वरम् ्।

यदथं ंश्रममापन्नस्तत्मिाप्रतमभूत्तव ।।५१ ॥

प्रत्मयक्षं नृपिादूजल एकस्त्मवं भाग्यवान्भुवव ।५२.१ ।

The excellent Sage with a smiling face spoke to the King: "The object for which you have laboured has now become directly visible to you, O pre-eminent King. You are the only one fortunate on earth. [51-52.1]

अमुं पश्य जगन्नाथं पुण्रीकायतेक्षणम् ्।।५२.२।।

भततानुग्रहपाथोथ्ं ंिवज्ञानथ्ं ंहररम् ्।

यं रष्टिुं योथगनो रनत्मयं यतसन्त यतमानिोः ।।५३॥

Behold this Lord Jagannatha who has large lotus-like eyes. He is the Ocean of Compassion for the devotees, and is the repository of all knowledge, Lord Visṇu, for seeing whom Yogis ever strive with a controlled mind. [52.2-53]

अवा्नेन महता क्षणं पश्यसन्त मानवोः ।

ाडियं दारुमयं देहं ंिमास्थाय जनादजनोः ।।५४।।

अनुग्रहीतुं त्मवां भूप प्रत्मयक्षत्मवमुपागतोः ।५५.१ ।

By great concentration men are able to see Him only for a moment. O King, that Lord Visnu assuming the Wooden Body has become directly manifest in order to bestow kindness on you. [54-55.1]

भजैनैं र्णीनाथं स्तुहह कारुण्यिागरम् ्।।५५.२ ।।

Resort to Him who is the Lord of the Earth, and pray to the Ocean of compassion. [55.2]

ददारत ंिस्तुतोः कामान्विान्जनृपृ मनोगतान् ्।। ५६ ।।

When properly prayed to, O King, He fulfils all the desires entertained in the mind." [56]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो,ै पुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

ववष्टणोदारुमूत्मयाऽजऽववभावो नामैकोनववंंिऽध्यायोः ।।१९।।

Thus ends the NineteenthChapter oftheDialogue between Jaiminiand the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Manifestation of Lord Visnu in Wooden Form".

ववंिडध्यायो:

TwentiethChapter

Formation ofIndradyumna Tank

|| जैसैमरनरुवाच ॥

इत्मथं प्रबोथ्तस्तेन नारदेन क्षक्षतीश्वरो: ।

तुष्टिाव जगतां नाथं वचोसभो: करुणासन्वतम् ॥१॥

Jaimini said:Thus instructedbyNarada,the Kingprayedto the Lord of the worldswhois fullofcompassion,through words:[1]

॥ इन्रद्यु न उवाच ॥

त्मवदङ्रिपाथोजयुगं ंमुरारे नोपासितं जन्मि पूवजेषु ।

तत्मकमणजां दारुणपाकभाजं ंदीनं पररत्राहह कृपाबु मााम् ॥२॥

Indradyumna said: "O Destroyer of thedemon Mura ! The pair of Thy lotus-like Feet have not been worshipped by me in previous births; I am reaping the serious consequence of those actions and am miserable. Protect me, O Ocean of Mercy ! [2]

तव रनमलंज त्मवच्चरणाधजयुग्मं ववररसञ्चरुरेन्रककरीमग्नम् ।

तवाहं कुदीन: ंकृदस्रमांमित्रासस्थिंघौ: वपहहतस्त्मवचा वै ॥३॥

Where are the pair of Thy lotus-like Feet which are pureandare immersed in the midst of the crowns of Lord Brahmā, Lord Siva and Lord Indra, and where am I, the most miserable one, with the combinations of faecal matter, blood, flesh, urine andbonesand verily covered byskin ! [3]

ओरिंरिपररभ्रमेण श्रमातुरस्त्मवां कथमिी जाने ।

जानसन्त ते त्मवां खलु देवदेव येषां ंभवो दु:खभवप्रकिो: ॥४॥

I am fatigued by wandering inthe essencelessworldly existence,how can I know Thee, O Lord ? O Lord of gods, verily they only, to whom the worldly existence has disclosed that it is productive of sorrow, know Thee. [4]

प्रभो मया दुःखमनेकजन्मपापासजतंज भुततमनेकभावम् ।

ुभिासजतजो योः ुखलिभावो रनदिनंज यन्मुपृतृतरततते ।।५।।

Lord, I have experienced many kinds of pain acquired through sins of many births. Whatever slight pleasure has been enjoyed by me as earned by good deeds,thatis an example of a bitterthingmingled with honey. [5]

यदेव ौख्यानुभवाय देव कमासजजतजो मे ववषयोपभोगोः ।

िएव दुःखं ंपररणामतो मे न मद्भवो् दुःणखजनोऽसस्त चान्योः ।।६।।

Whatever sense-enjoymenthas been acquired by me through good deeds for the purpose of experience of pleasure, O Lord, that has only been sorrow for meultimately;there is no otherafflicted manlikeme.[6]

ववभो यहद त्मवां मनिावप पूवमुजपास्तमन्यद्भवषमेक्षणोऽहम् ।

कथं तदा लप्स्यमनेकजन्म पुनोः पुनभोग्यमिषेदुःखम् ।।७।।

O All-powerful Lord, if I had worshipped Thee earlier even mentally with an unfavourable look towards other things, then how so many births would have been met with by me again and again, which only entails experience of endless sorrow ? [7]

ववभुत्मवदात्मववपतृतूमवपुत्रवप्रयत्मवमातृतूमवर्नत्मवभावौः

वध्यत्मवहहंस्ंरत्मवपरतत्मवजायाभावैश्च रतयतजत्मविुराहदभावौः ।।८।।

नीचोध्वभजावं बह्विोः ृकृद्वा भवाङ्गणेऽसस्मँलठतानुभूतम् ।

न वा मुरारे तव पादपद्मदूरूीभवस्येष्टिफलं हह चैतत् ।।९।।

Rolling in this field ofworldlyexistence, I have experienced once or many times the states of being a master, a slave, a father, a dear son, a mother, a rich man, being killed as also being injurious, being a husband as also a wife, being born in a lower species, or as a god, etc., being low as also high. O Lord Visnu, this is surely the result, not desirable indeed, of my being away from Thy lotus-likeFeet. [8-9]

किों बलं चैतदिषेपृथूवीन्ैवृतंज यौवनरूपरूप्योः ।

मनोऽनुकूलाः ितोः सस्त्रयश्च रनष्टकण्किं मे नृपृमण्लिं च ।।१०।।

ाम्राज्यता चावप भरो महान्मे त्मवज्ज्ञानहीनस्य पोररवायम् ्।

भारावतारं कुरु मे कृपाधे् ितदैव तत्रोहदतखेदयोगोः ।।११।।

This treasuryand the armed forces,endowed with unlimited territory and wealth, hundreds of youthful and beautiful women agreeable to the mind, and my enemyless assembly of kings as also emperorship - all this is a great burden for me, like that unto an animal, as I am devoid of knowledge of Thee. O Ocean of Mercy, take off my burden, as that ever only brings about union with sorrow resulting therefrom. [10-11]

दीनानुकस्पन्कररणो ववमुसततोः कृता ववभो त्मवत्मस्मृरतमात्रकेण ।

भ्रान्तं घीयन्त्रवदत्र नाथ मां त्रातुमहजस्यनुकस्पभावात् ्।।१२।।

O all-powerful Lord,O Lordwho art compassionatetothemiserable ones, just by his mere remembrance of Thee the elephant's release' was brought about by Thee.

1. The king of elephants who was caught hold of by the crocodile, prayed to the Lord and was freed by the Lord by killing the crocodile through the discus

O Lord, on account of Thy nature of being compassionate, save me who am moving (upand down) in this worldlike thewater-raising machine. [12]

नमे त्मवदन्योः खलु बनुरत्र प्रवाहववभ्रष्टितरुस्वभावे ।१३.१।

Other than Thee, I have verilynofriendin thisworld,beinginacondition likethatof a tree lostin thecurrent.[13.1]

पापीयिी बुद्श्रुपेतभावा स्नेहानुबन्ा् ववषयेऽसभभेद्या ।।१३.२।।

अहरनिंज मे तव पादपद्मान्नापैतु मत्मप्राथथतजमेतदेव । १४.१।

My vile mindwhichhas the disposition to approach senseobjects, is in a state of bondage due to attachment and needs to be separated from them; may it not turn away from Thy lotus-like Feet day and night - this is my only prayer![13.2-14.1]

त्मवां िसच्चदानन्दिुपूणसजिनुंप्राप्तास्तु ये जन्मिहस्रभाग्यैोः ।।१४.२।।

ककं ते हह पश्यसन्त लवैकौख्यमनेकदुुःखं ंववषयेन्नजालम् ्।१५.१।

Those who by the good fortunesof a thousandbirths haveattained Thee who art the completely full Ocean of Existence-Consciousness-Bliss, would they at all look at the jugglery of sense-objects which only gives a momentary pleasure but a lot ofpain? [14.2-15.1]

तव बन्नं् कमसजभररष्टिलिदुुःखाकरग्रसन्थितैरभेद्यम् ्।। १५.२।।

अनन्तमाद्यन्तववहीनमेकमानन्ददं त्मवत्मपदपङ्कजं ंतव । १६.१।

Whereis thebondage which has become unbreakabledue toactions and because of hundreds of knots of mines of sorrow with only a little pleasure, and where Thy lotus-like Feet which are infinite and without beginning and end, and arethesole granter of happiness![15.2-16.1]

मायाबुौ ते ममताभ्रमौ च कुकमनजिारयतगतमजध्ये ।।१६.२।।

रनराश्रयं मां परततं ववलिकिाक्षपातेन नयाद्य तीरम् ्।१७.१ ।

I have fallen into the ocean of Thy Illusion, into the whirlpool of mineness, and inside the hole having the crocodiles of evil deeds, and I am shelterless; take me now to the shore by casting a glance of Thy grace. [16.2-17.1]

स्वकायिंजिान्याथश्रतानां िंपादनायेष्टिवव्रेजस्रम् ्।।१७.२।।

भ्राय्न्तमात्ममीयहहतं ववृिजूय मां त्राहह मूढं िहजानुकस्पन् ्।१८.१। ।

I am ever moved about for accomplishing the desiredobjective of those who have depended on me for achieving their own works, leaving aside my own welfare; O Lord who art compassionate by very nature, protect me who amfoolish. [17.2-18.1]

क्षुराय कायायज बहु भ्रमन्तमप्राप्य मूलं परमेश्वरं त्मवाम् ्।।१८.२।।

आयिापात्रं परमं िुदीनं मां त्राहह ववष्टणो जगदेकवन्द्य । १९.१।

I have been wanderingabout a lot for petty purposes without attaining Thee who art the Foundation and the Supreme Lord; I am the receptacle of all trouble and extremely miserable; protect me, O Lord Visṇu who art the only one fit to be adored in the world ! [18.2-19.1]

वेदान्तवेद्याव्यय ववश्वनाथ त्मवमीसिषे हन्तुमघौघरिीन् ्।। १९.२।।

तं त्मवां पररत्मयज्य ुखैकैहेतुं क्षुरियं मां पररपाहह ववष्टणो । २०.१।

O Lordwho art the knowable of the Upanishads! O Immutable! O Lord of the Universe, Thou rulest in order to destroy the heaps of the multitude of sins. Having left Thee who art the single cause of happiness, I am petty-minded;protect me on every side, O Lord Visnu ! [19.2-20.1]

प्रिुप्त एषोऽणखलभूतिंघश्चतुववज्ो् यत्मकृतमोहरात्रौ ।।२०.२ ।।

त्मवज्ज्ञानभानूदयमेत्मय चान्ते प्रबोध्यते त्मवां िरणं प्रपद्ये ।२१.१।

This wholefour-fold multitudeof beings2 is deeply asleep in the night of delusion brought about by Thee, and after coming near the rise of the sun of Thy knowledge it is awakened ultimately; I seek refuge in Thee. [20.2-21.1]

त्मवमेक एवाणखललोककता जफणिाहस्रौीः पररवीतमूरतोःज ।।२१.२ ।।

पयायजवृत्तूमया बसलनां वररष्ठ त्मवामीसितारं िरणं प्रपद्ये । २२.१।

Thou art alone the singleCreatorof all theworlds, and yet hast veiled Thyself in the form overspread with the thousand hoods, adopting the alternate course (to support the earth); O Lord who art the most excellent among the strong (Lord Balabhadra), I seek refuge in Thee who art the Ruler. [21.2-22.1]

यया ृजृस्यसत्मि जगसन्त नाथ वक्षोःरौजिानया स्वितत्मया ।।२२.२।।

तां भररूपां जगदाश्रयां ते देवारणणं ंपादयुगे नतोऽसस्म ।२३.१।

O Lord, Thou createst anddestroyest the worlds byThy own Power who is seated on the lotus of Thy heart. I bow to the pair of the Feet of Thy Form as Goddess Subhadra with the auspicious Form, who is the resting place of the world and is the Mother of the gods. [22.2-23.1]

यदंुजिालप्ररतितृषूटिमेतद्ब्रह्माण्जिालं करिंथग नाथ ।।२३.२।।

ुदिनंज दैत्मयबलस्य हन्तृ ृचिासभ् ंत्मवां प्रणतोः ुदिनजम् ्।२४.१ ।

Lord, I bow to Thee in the Form of Sudarśana with the name Discus, by whose multitude of rays the network of the universe is destroyed, which is Thy companion in

2. Born of (1) plants, (2) sweat or moisture, (3) egg and (4) womb

hand, which is the destroyer of the strength of the demons, and is good-looking." [23.2-24.1]

स्तुत्मवेत्मथं नृपूरतश्रेरेष्ठोः ाष्टाङ्गं प्रणनाम ोः ।। २४.२ ।।

पररत्राहह जगन्नाथ मग्नं ंाोरिागरे ।

अनाथबन्ो कृपया दीनं मां तमिाकुलम् ।।२५।।

Thus praying, that excellent King prostrated himself with his eight limbs touching the ground, saying, “O Lord Jagannatha, the Lord of the world! I am immersed in the ocean of transmigration, I am miserable and filled with the darkness of ignorance; save me, out of compassion, O Friend of the helpless ones!” [24.2-25]

।। नारद उवाच ।।

जय जय नारायण अपारभविागरोत्तारपरायण

निकिनंदनिनातनप्रभृतयोथगवरववथचंत्मयमानहदव्यतत्त्व

स्वमायाववलसिताध्यिापररणसमतिोषेभूततत्त्व त्रत्रतत्त्व

त्रत्रदण्रि् त्रत्रणाथचकेतत्रत्रमत्रुत्रिपणोपगीयमानहदव्यज्ञान

च्छन्दोमय स्विानिुपणवजप्रय भततवप्रय भततजनैकवत्मिल

स्वमायाजालव्यवहहतस्वरूप ववश्वरूप ववश्वप्रकिा ववश्वतोमुख

ववश्वतोक्षक्षसन्वश्वतोः श्रवण ववश्वतोः पादसिरोग्रीव ववश्वहस्त-

निाारिनात्मवतकिलोमसलंगं ाविलजोकात्ममक ाविलजोकिुखावह

विलजोकोपकारक ाविलजोकनमस्कृत

लीलाववलसितकोहिपद्मोद्भवरुरेन्रमरुदसश्विाध्यसिद्गण प्रणता-

ोंषिुरिुर त्रत्रभुवनगुरुो न कस्यावप ज्ञानगोचर नमस्ते नमस्ते ।। २६ ।।

Nāradaprayed: Victory, Victory to Thee, O Lord Nārāyana ! O Lord who art intent upon rescuing the beings from the limitless ocean of worldly existence ! O Divine Principle ever meditated upon by the eminent Yogis like Sanaka, Sanandana, Sanatana, etc.! O Lord who art the Principle which has become the endless world as a result of the superimposition brought about by Thy Illusion ! O Embodiment of the three principles3! O Lord having the triple control (over thought, word and deed)! O Lord who art the embodiment of divine wisdom which is praised through singing of the mantras by those who perform the Nāciketa sacrifice three times, by reciting the three verses beginning with 'madhu' and the Trisuparna verses of Rg Veda! O Lord who art represented by the sacred hymns ! O Lord to whom the excellent seat Garuda is dear! O Lord who art dear to the devotees ! O Lord who art the only one who is kind to the devoted people! O Lord whose real nature is concealed by the network of Thy own Illusion ! O Cosmic Person ! O Lord manifested as the universe! O Lord having faces on all sides, having eyes everywhere, ears everywhere, feet, head and neck everywhere! O Lord who hast hands, nose, tongue, skin, hair of the head, hair of the body, and signs everywhere! O Self of the whole world, O Lord who givest happiness to the whole world, O Lord who doest good to the whole world, and O Lord who art saluted by the whole world! O Lord who by sport hast created crores of Brahmās, Sivas, Indras, Wind-gods, Aśvins, Sadhyas, and Siddhas (the Perfected beings)! O Lord to whom all the gods and demons submit! O Lord of the three worlds! O Lord who art not within the range of anyone's knowledge ! Salutations to Thee, salutations to Thee. [26]

।। जैसैमरनरुवाच ।।

अन्ये च ये नृपृतयोः श्रोत्रत्रया वेदपारगोः ।

मुनयो द्वजोः क्षत्रत्रया ववद्धांिं वैश्यजातयोः ।। २७।।

3. The threequalities-sattva,rajasandtamas

अस्तुवन्पुण्ररीकाक्षं बसलनं भरया ंह ।

ूतितौः स्तोत्रैौः पुराणैश्च कववतासभयथजा तथा ।। २८ ।।

Jaimini said: Others who were there the kings, those learned in the Vedas, those who had mastered the Vedas, the Sages, Brāhmins, Ksatriyas, the learned ones, those of the Vaiśya (merchant) class they too prayed to Lord Visṇu and Lord Balabhadra together with Goddess Subhadra, through Vedic hymns, hymns from the purānas as also poems, in every way possible. [27- 28]

अथेन्द्रद्युन्ोः प्रोवाच पुरिोमकल्मषम् ।

पूजाथं ंविुदेवस्य उपचारोपिंस्कृतम् ।।२९।।

Then Indradyumna told the priest who was sinless, for making arrangement of the required articles for worship of Lord Visnu. [29]

स्वयं ि नृपूरतशे्रेष्ठोः पूजयामिा तान्मित् ।

नारदस्योपदिने ववथ्ना मन्त्रतस्तथा ॥ ३०॥

That pre-eminent King himself worshipped those Deities in succession as per the indication of Nārada, with proper procedure and through mantras. [30]

द्वादिाक्षरमन्त्रेणे बलभरमपूजयत् ।

यमुपास्य ुवोः स्थानं प्राप्तवानुत्तमोत्तमम् ।।३१।।

He worshipped Lord Balabhadra by the twelve - lettered mantra by resorting to which Dhruva4 had attained the most excellent place. [31]

त्रयीप्रसिद् ंयत्मिूततं पावनं पौरुषं महत् ।

तेन नारायणं भूपोः पूजूयामिा िसततोः ।। ३२।।

4. Son of King Uttānapada, who attained the highest place in the heavens as the Pole Star through austerities.

देव्याोः ूततेन भरां तां ौदिन्जया ुदिनजम् । ३३.१।

As per his capability, with the great purifying Purusa Sūkta which is celebrated in the three Vedas, the King worshipped Lord Nārāyaṇa, Goddess Subhadra with the Devi Sūkta, and Sudarśana Discus with the Sudarsani Sūkta. [32-33.1]

यथिामृदूथ् भतत्मया तान्पूजरयत्मवा नृपोत्तमोः ।।३३.२।।

तत्मप्रीत्मयै द्ववजमुख्येभयो ददौ दानारन भसततोः । ३४.१ ।

Having worshippedthem withappropriate grandeuranddevotion, for their pleasure the excellent King gave away gifts to the foremost Brāhmins with due respect. [33.2-34.1]

तुलापुरुषदानारन महादानारन पाथथवजोः ।। ३४.२ ।।

अश्वमेङ्गभूताश्च कोंहिो गा ददौ तदा । ३५.१ ।

The King then gaveawaygifts of gold equal tohisweight,the valuable gifts, and crores ofcowswhich were part ofthe horse-sacrifice.[34.2-35.1]

अलंकृतास्तथान्याश्च ददौ गा बहुदक्षक्षणोः ।। ३५.२ ।।

He also gaveawayothercowswhichwerefullydecorated,along with plently of monetarypresents.[35.2]

तिांखुरोद्तृयोगाद्गतोभूद्ववजित्तमोः ।

दानाबुना ि पूणो वै ैतीथमजिीन्महाफलम् ।। ३६।।

O most excellent Sages,in consequence of removal oftheir hoofs from the ground, a pit was formed. That got filled up by the water of charity, and it verily became a holybathingplace granting great benefit. [36]

तसस्मन्स्नात्मवा वपतॄन्देवान्तिप्पि जववथ्वन्नरोः ।

अश्वमि्हस्रस्य फलमाप्नोत्मयिंयोः ।। ३७ ।।

Bathing there and offering libationsto ancestorsand gods according to rule, man gets the fruits of a thousand horse-sacrifices : there is no doubt about it. [37]

नान्ा ख्यातं िरस्तस्य इन्नद्युनस्य भूपतोः ।

रनवपजत्मयत्र वपण्ाश्चि वपतृनुद्हदश्य मानवोः ।। ३८ ।।

कुलैकववंमिुद्तूमृय ब्रह्मलोके महीयते ।३९.१ ।

That tank is known by the name of that King Indradyumna. A man offering pindas (sacred rice balls) there for the sake of the ancestors, saves twenty-one generations and is held in high esteem in the realm of Lord Brahmā. [38-39.1]

नातोः परतरं तीथं ंहयमेा्ङ्गिभवात् ्।।३९.२।।

इन्नद्युनस्य िरिोः स्याद्वा त्रत्रपथगा िमा ।४०.१ ।

By reason of its origin from a part of the horse-sacrifice, there is no holy bathing place superior to this; the river Ganga possibly may be equal to Indradyumna tank. [39.2-40.1]

ततः रासादघिनामुपिक्राम भूपततः ।।४०.२।।

Then the King undertook the work of building the temple. [40.2]

ुभि काले िुनक्षत्रे ेदैवज्ञववथ्चोहदते ।

ुमिुहूते नारदादीन्ब्राह्मणाग्र्यान्प्रपूज्य च ।।४१।।

स्वसस्तवाचं च कमद्जथ्ं ंवाचरयत्मवा नृपोत्तमोः ।

अध्यं ंददौ जगन्नाथं स्मरन्प्रिाादवेश्मरन ।।४२।।

In an auspicious time with the conjunction of a good star as indicated by the science of astrology, at a lucky hour, the excellent King duly honoured the foremost of Brahmins like Narada and others, got recited the Svastivāca (invocation of blessings) as also the Karmardhi (rite for enhancement of prosperity), and remembering Lord Jagannātha, made respectful ceremonial offering of water at the site of the temple-mansion. [41-42]

वुिं प्राथरजयत्मवा तु स्थानमाचन्नतारकम् ्।

सिसल्पनोः पूजयामिा वास्तुयागपुरोःरिम् ्।।४३।।

He prayed to the Deity of Earth for a place which would last as long as the moon and the stars shine, and after the Vastu sacrifice (the Sacrifice performed before construction), he honoured the artisans [43]

महोत्मिवं तथा चिे गीतवाद्यौः प्रभूत कौः।

दीनानाथववपन्नेभयो ददौ वस्तु यथेसप्तिम् ॥४४॥

So also he arranged agreat festivity with plenty of singing and playing of musical instruments, and gave away articles to the poor, the helpless and those in difficulty,as per their wish. [44]

राज्ञो ववजियजामिा बहुमानपुरोःरिम् ।

कृताथानजवतारं तं हरेदृष्ट्वा हतांहोः ॥४५ ॥

He sent off the kings withmuch honour, who hadfelt that they had accomplished their lives' purpose by seeing that incarnation of Lord Viṣṇu, and had become sinless thereby. [45]

ततोः ि कोंहिो ववत्तं ंददौ पाषाणदारके ।

आहृतौ बहुदिभेयो दृषदां पाथथवजोत्तमोः ॥४६ ॥

The excellentKingthengavemoneyincrorestothestone- cutter for bringing largestonesfrommanycountries.[46]

उवाचेदं मुदा युततोः िभायां पृथृथवीश्वरोः ।

अष्टिादिभयो द्वीपेभयो यन्मया पौरुषासजतजम् ॥४७॥

तत्मिवं ंजगदीस्य प्रिाादायापवसजतजम् ।४८.१।

The King told these words with joy in the Assembly: "Whatever has been acquired by me through my power from the eighteen continents, all that is given away for the temple of the Lord of the world. [47-48.1]

जैत्रयात्राप्रिंगेन श्रमो लधस्तु यो मया ॥४८.२॥

फिलोऽस्तु ि मे ववष्टणोोः प्रिाादायाथयजोगतोः ।४९.१।

Whatever exertion I have undergone on account ofthe expedition for conquest, may that become fruitful for me by utilization of the wealth (so acquired) forthetempleof LordVisnu ! [48.2-49.1]

अतोः परं मे ककं भाग्यं चराचरगुरुं हररम् ॥४९.२॥

प्रिादरयष्टये िंपत्त्या भुजद्वन्द्वासजतजथश्रया । ५०.१ ।

What can be greater good fortune for me than this, that I shall please Lord Hari (Visnu), the Lord of the world, with my possessions and by the wealth acquired (by me) with the strength of the two arms ! [49.2-50.1]

श्रीीः ि◌दा पुण्रीकाक्षे थश्रयोऽनुग्रहजा मम ।। ५०.२।।

ककं कतुमजीिस्तस्या वै देवदेवस्य चकिणोः ।

काक्षपातो यस्य स्यात्तस्य श्रीीः ि◌वतजोमुखी ।। ५१ ।।

अष्टादासत्ममका देवी सजह्वाग्रे चास्य नृतूमयरत ।५२.१।।

My wealth which is due to the grace of Goddess Laksmi is always for the lotus-eyed Lord (Visnu) ! For doing what, indeed, am I the master over it ? On whomsoever there is the casting of glance of the Lord of the gods, the wielder of the Discus (Viṣṇu), for him Goddess Laksmi becomes favourable in every respect, and the Goddess (Saraswati) whose form are the eighteen sciences also dances at the tip of his tongue. [50.2-52.1]

यमाराध्य जगन्नाथं ब्रह्मत्मवं प्राप्तवासन्वथ्ोः ।।५२.२।।

रुरो महेश्वरत्मवं च ि◌सस्त्रहदवराजताम् ◌्।

लेभे तमच्य जजगतामचरजयष्टयासम ि◌ाश्वतम् ◌्।।५३।।

By propitiating which Jagannatha (the Lord of the world), Lord Brahma got the status of the Creator, Lord Rudra (Siva) the state of the Great Lord, and Lord Indra attained the rulership of heaven, I shall worship that Eternal Lord whom all the worlds adore. [52.2-53]

सजतं तेन त्रत्रा् रीिभूतमंहो महात्ममना ।

ङ्गिोपाङ्गेन ववथ्ना येन कृष्टणोः ि◌मथचतजोः ।। ५४ ।।

That great-souled one by whom Lord Kṛṣṇa has been worshipped well by the proper procedure completely in all respects, alone conquers the sins piled up three-folds5. [54]

कलेवरसमदं क्षेत्रं ◌ंयत्राहंकारवासन्वभुोः ।

आववभावजरतरोभावौ सस्थरतरनत्मजया हह यत्मप्रभोोः ।। ५५ ।।

This sacred place is the Body of the Lord. When the all- powerful Lord is associated with the Cosmic Ego, there are His manifestation and disappearance, since otherwise the Lord's Presence here is verily eternal. [55]

अत्र ाक्षाद्भपुष्टमन्तं ्पूज्य जगतां गुरुम् ्।

ाक्षात्मकृताथो भवरत चतुवगजस्जय भाजनम् ्।।५६।।

By excellently worshipping here directly the Lord of the worlds who is Himself present assuming a Body, one achieves his life's purpose and becomes entitled to the four objectives6 of life. [56]

5.Sins through thought, word and deed.

6.Dharma, Artha, Kāma and Mokṣa- Righteousness, wealth, ful- filment of desires and Liberation.

बहुव्ययाऽऽयितो या राज्यऋद्थ्मयजासजतजा ।

अस्यैवानुग्रहात्मिा तु ाफलास्तु पदाबुजे ।। ५७ ।।

Whatever prosperity of kingdom has been acquired by me with lot of expenditure and exertion, that is only by His grace; may it bear fruit at His Feet which are lotus- like. [57]

वोपचारैः पररपूज्य देवं रव्यैहृतैजोः ागरमेखलायाोः ।

यावत्मिाप्नोरत हह कमपजाकोः ाम्राज्ययात्रा ाफला हह मास्तु ।। ५८ ।।

By worshipping the Lord with all the sacred services and things collected from the earth (which is surrounded by the sea) until the fruits of my actions are exhausted, may carrying on the affairs of the empire be successful for me ! [58]

ककं रव्यजातं खलु येन ववष्टणुं नोपाहरेत्मिांगमपेतकल्मषोः ।

ककं पौरुषेयं यहद वुिदेवपररच्छदो येन न ाथ्तो मे ।। ५९ ।।

What is the use of all kinds of things by which one cannot draw Lord Visṇu completely to oneself, being free from impurity? To what good is my manly effort if thereby the arrangement of the articles required for Lord Vāsudeva (Visnu) is not made by me ?" [59]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तम क्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे

इन्रद्युनिरोवरोत्मपवत्तववरणं नाम ववंंडिध्यायोः ।। २०।।

Thus ends the Twentieth ChapteroftheDialogue between Jaiminiand the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being LordJagannatha), in the 'Utkala' Portion included in Part Two relating toLordVisṇu, in the glorious Skanda Mahāpurāṇa, a compendium ofeighty-one thousand verses, entitled "Account of Formation of IndradyumnaTank."

एकववंिडध्यायोः

Twenty-first Chapter

TheLord's Temple Constructed

|| जैसैमरनरुवाच ॥

इरत ब्रुवाणं ंराजवषं ंकसश्चदृग्वेदपारगोः ।

वेदान्तववज्ज्ञानिीलो द्ववजो वातयं मुदा जगौ ॥१॥

Jaimini said: Tothe Royal Sage who was saying thus, some Brahmin who had mastery over the Rg Veda, had the knowledge of Vedanta and was endowedwith wisdom, spokelike singing these words with joy: [1]

अहो तवायं खलु भाग्यरासियेनाववरीीद्भुवव दारुमूरतोःज ।

यस्यात्मयुपासस्तं श्रुरतराह मुसततप्रदामनात्ममज्ञववमोहहतानाम् ॥२॥

"Ah! This is indeed anindication of the multitudeof your good fortune because of which the Lord with the Wooden Form has manifested Himself on the earth, whose ardent worship, the Veda says, is the bestower of Liberation even on those who are deluded due to lack of knowledge of the Self. [2]

य एष प्लवते दारुोः सिन्ोीः पारे ह्यपौरुषम् ॥

तमुपास्य दुरुराध्यं मुसततं यासन्त ुदुलुभजाम् ॥३॥

The Wood whichwasfloatingonthe shoreof the Sea is indeed supernatural. By worshipping Him who is the Lord difficult to propitiate, men attain Liberationwhichis otherwise very difficult to get. [3]

ब्रह्मज्ञानरनथ्ोः ाक्षान्नारदोः प्रत्मयुवाच यत् ॥

न हह वेदान्तवचोऽपरस्माज्ज्ञानमस्य वै ॥४॥

As Narada who istherepositoryof Brahmic knowledge had himself indicated, indeed knowledge of this Lord is certainly not outside the statement of the Upanisads. [4]

न हह प्रवृवृत्तववष्टजणोस्तु ववना वेद्रंवततेज ।

परेषां स्वस्य वा ृषूटौ शुरुरतप्रामाण्यवान्प्रभोः५।।

The activities of Lord Visṇu do not take placeexclusive of the Vedas; in the matter of creation of others or His own manifestation the Lord always conforms to the testimonyof the Vedas. [5]

ववना श्रुरतं ंप्रवतेच्चेत्मकस्तत्मप्रामाण्यमृचूछरत ।

तस्माच्छुरतप्रसिद्ोऽयमवतारोऽत्र भूपते ।।६।।

If He acts disregardingtheVeda, thenwho willacknowledge its authority ? Therefore, thisIncarnationhere, OKing, is wellknowninthe Vedas. [6]

वेदान्तवेद्यं पुरुषं गीतं तं ामगीरतषु ।

प्ररतमां न तु जानीहह रनोःश्रेयिकरं नृणाम् ्।।७।।

He is the Supreme Person, the Knowableof the Upanisads, and He is sung through the hymns of the Sāma Veda: do not consider Him as a mere image, asHe confers Liberation onmen. [7]

दिनजादेव नोः ान्तं ुदृढं तम उत्तमम् ्।

न्मियेव शुरुतयोः पूवमेजतदचाप्रजकासिकोः ।।८।।

By just seeing Him ourvery firm darkness ofignorance has ceased completely. The Vedas indeed are there which have previously indicated about His worship.[8]

एतदचा जप्रिस्ता वै ादथे ववरनयोसजता । ९.१।

His worshipisindeedcommendedandisusedforagoodpurpose. [9.1]

अहो भारतवषस्जथा मनुष्योः क्षीणकल्मषोः ।। ९.२।।

अपवगप्रजदो येषामाववरिीज्जनादजनोः । १०.१।

Ah! The humanbeingsdwellingin Bharatavarṣa (India)arefree from sin, for bestowing Liberation on whom Lord Visnu has manifested Himself. [9.2-10.1]

तत्राप्ययं चोड्दोः ावेषामुत्तमोत्तमोः ।। १०.२।।

यत्रस्थाश्चमनेजत्रेणे पश्यसन्त ब्रह्मरूवपणम् ◌्। ११.१।
And in that, too, the Udra country(Odisha) is the very best of all, as those who stay there, with their physical eye see the One who is the Form of Brahman. [10.2-11.1]

शुरुरतस्मृतीनां गहनोः पन्थाोः कमसजभराकुलोः ।। ११.२।।

येन याता भ्रमन्तीह घियन्त्रवदाकुलाोः ।१२.१ ।

The path of the Vedas andsmrtis ishard to understand and is overburdened with rituals: those who tread that roam in this world agitated, like a water-raising machine. [11.2-12.1]

रनव्यलजीकपदप्रासप्तहेतुरेष ◌ि थचन्मयोः ।।१२.२ ।।

शुरुत्मयाहदसभववनजोपायौः परमानन्दमुसततदोः । १३.१ ।

This Lord who is theembodiment of pure Consciousness isthe means for attaining the sorrowless state; He grants supreme bliss and Liberation, even without the means likethe Vedas, etc.[12.2-13.1]

रनरन्तरगतायातद्युोःसस्थतानां दुरुत्ममनाम् ◌्।।१३.२।।

एष दारुवपुवुवष्टजणुोः ◌ुखदाता ◌ुबान्वोः । १४.१ ।

To the evil-natured ones whoremain in themiserablestateof ever having birth and death, this Lord Visnu with the Wooden Body grants happiness and is a goodfriend. [13.2-14.1]

शुरुरतस्मृत्मयुततरनयमा वतन्जते नेह पाथथवज ।। १४.२ ।।

यथा तथा दृसष्टिपथमाचण्लिाद्भवमुसततदोः । १५.१ ।

O King, heretherules prescribedby the Vedas and smrtisdo not operate: He grants Liberation to human beings including the outcastes who come anyhow withintherange ofHis sight. [14.2-15.1]

अभततश्चेदमुं पश्येद्भतानुगरतको नरोः ।। १५.२ ।।

अश्वम्हिस्राणां फलं ह्यववकलं लभेत् ◌्। १६.१।

If a man not having devotion sees Him just by following the ways of others, even he verily gets the entire result of a thousand horse-sacrifices. [15.2-16.1]

भजेच्चेसन्नयमस्थो हह भसततमान्दृढमानिोः ।।१६.२।।

अिंयिं ि ियुज्यं ब्रह्मणा लभते नरोः । १७.१ ।

Indeed, if one established in religious rules, endowed with devotion, and resolute, propitiates Him, that man undoubtedly attains union with Brahman. [16.2-17.1]

तव दुोःखायिबहुलमनायिाववनश्वरम् ।।१७.२।

अथचरस्थं क्षुरफलं पुनरावृवृत्तलक्षणम् ।

तवेदं दारुमयं ब्रह्म पापरासिदवानलम् ।।१८।।

सिच्चदानन्दकैवल्यमुसततदं दिनजादवप ।१९.१ ।

Where are the petty benefits involving much pain and exertion, easily perishable, impermanent and characterized by rebirth, and where this Brahman in Wooden Form, which is like a forest-fire for the heaps of sins, granting Absolute Liberation of the nature of pure Existence-Consciousness- Bliss even by the mere sight of It ! [17.2-19.1]

वेदानुवचनादीरन दुषुटकराणण दुरात्ममनाम् ।।१९.२।।

महात्ममसभस्तैयत्मजप्राप्यं तदव्यग्रमयं ददेत् । २०.१ ।

The teachings of the Vedas, etc. are difficult for the evil- natured ones to carry out; He grants them coolly what is attained by the high-souled ones with the help of those teachings. [19.2-20.1]

अन्यक्षेत्रेषु भगवान्दुिूरो मत्मयवजासिनाम् ।।२०.२ । ।

स्वक्षेत्रेऽसस्मसन्नविरत रनत्मयं मुसततप्रदो ववभुोः । २१.१ ।

The Lord is very far from the dwellers of the earth in other sacred places, whereas in this sacred place which is His own Abode, the all-powerful Lord dwells for ever granting Liberation. [20.2-21.1]

अस्मादत्र महाभाग रतष्ठ स्वबलपौरुषोः ।। २१.२।।

ववद्धत्तमोऽसि भततश्च ाङ्गोपाङ्गममुं भज ।। २२ ।।
Therefore, O highly fortunate one, stay here with yourarmed forces and your own strength. You are the wisest and also devoted; worship Him perfectly in accordance with the complete and detailed prescribed procedure.” [21.2-22]

।। जैसैमरनरुवाच ।।

द्धवजस्य तद्धचोः श्रुत्मवा नारदो हृष्टिमानिोः ।

ूितं द्धवजवयेण श्रौतमागानुजिाररणा ॥२३॥

Jaimini said: Hearing thesewordsofthe Brahmin,Narada was happy at heart. (He said:) “This eminent Brahmin, who follows the Vedic path, has said what is right. [23]

ृष्टिूत्यादौ ब्रह्मरनश्चैौरभवद्वेदिंहरतोः ।

तत्रोपरनषदथोऽयं ाप्रतं व्यसततमागतोः ।।२४।।

At the beginningof Creation the multitudeofVedas came into being from the breath of Lord Brahma. This Lord (Visṇu) who is the Truth of the

Upanisads containedtherein has nowbecome manifest. [24]

वेत्त्येतदथं ंभगवान्पद्मयोरनोः प्रजापरतोः ।

अज्ञासिषं च भूपाल ाप्रतं तन्मुखादहम् ्।। २५ ।।

The Lotus-born Lord (Brahmā),whois theLord of allbeings, knows this

Truth. O King, I also cametoknownow, fromHis mouth.[25]

तस्याज्ञया कृतं ावं ंयथासभलवषतं तव ।

एनमाराध्य रतष्टठात्र याय्हं ब्रह्मणोऽसन्तकम् ्।।२६।।

As per His command, all that waswished byyouhasbeen done by me.

Propitiating thisLord, be here; I shallgoto LordBrahmā.[26]

कृतं रनवेदरयष्टयासम प्रकिां च मुरद्धवषोः ।

प्रिाादं कुरु भूपाल न्ेन महता तथा ।। २७।।

प्रिाादे नरसिंहं तु प्रतष्ठाप्य ववमुच्यै ।।२८।।
I shall report to Him what has been done asalsoabout the manifestation of the Lord who is the Enemy of Mura (Visnu). Build the temple, O King, with plenty of money; and installing Lord Narasimha in the temple, you will attain Liberation". [27-28]

|| जैसैमरनरुवाच ॥

तच्त्मुवा ि तु भूमीन्रोः प्रत्मयुवाच मुरनं ंतदा ।

महषेऽहं त्मवया ि् ंरययिुब्रह्ज्मणोऽसन्तकम् ्।।२९॥

यत्मप्रिादाज्जगन्नाथश्चिेऽयं लोचनारतथथोः । ३०.१।

Jaimini said: Havingheard this, that King spokeback to the Sage: "I wish to go along with Thee, O great Sage, to Lord Brahma, because of whose kindness Lord Jagannātha (Lord of the world) granted this, and He became visible to our eyes. [29-30.1]

रनवेद्य तं च प्रिाादं प्रतष्ठाथं ंमुरद्धवषोः ।। ३०.२।।

ववज्ञापरयष्टये िासन्नध्ये प्रिाादस्थापनोत्मिवम् ्।

यथा स्वयं िमाग्य ब्रह्मलोकासत्मपतामहोः ।। ३१ ।।

महोत्मिवं भगवतोः प्रिाादेऽत्र कररष्टयरत । ३२.१।

Informing Him (theCreator), about the temple (beingbuilt), for the installation of the Lord who is the enemy of Mura (Vişnu), I shall make submission in His presence about the ceremony of consecration of the temple, so that Himself coming from Brahmaloka, the Grandsire will

perform the grand functionfor the Lord inthetemple here. [30.2-32.1]

तन्मुने मामवप वव्ोः िसन्नथं् ंप्रापयस्व च ।। ३२.२ ।।

गभप्रजरतष्ठां प्रिाादे िमाप्येह सस्थतो मुने ।

पश्चादावां गसमष्टयावोः कंथचत्मकालं प्रतीक्ष मे ।। ३३||

Therefore, OSage,makeme also reach LordBrahmā's presence. Completing the consecration of the sanctum sanctorum of the temple

when Thou art here, O Sage, afterwards both of us will go; kindly wait for me for a while". [32.2-33]

ततोः ि नृपूरतोः िवासजञ्छल्पिास्त्रवविारदान् ्।

पाषाणखण्ाधिनाकमण्जयेकैकयोगतोः ।।३४।।

त्मिकारैदानजमानैश्च योजयामि ादरम् ्। ३५.१।

Thereafter the King respectfully employed all who were proficient in the science of architecture, one by one suitably in the work of breaking stones and construction, with due honour, gifts and regard. [34-35.1]

हदने हदने ुघहितोः प्रिादो ववू द्ववजोः ।। ३५.२ ।।

पररतोः पूयमजाणस्तु ुतलपक्षे यथा ीि । ३६.१ ।

O Sages, day by day the temple, properly built, being completed all around, became bigger and bigger like the moon in the bright fortnight. [35.2-36.1]

एवं ंवध्यमजानोऽवप प्रिादोः पररवथ्तजोः ।। ३६.२।।

महोच्रयत्मवादल्पेन न कालेनासभलक्ष्यते । ३७.१ ।

Although the temple was thus increasing in size and becoming large, yet because of the great height involved it did not look prominent in a short time. [36.2-37.1]

पाषाणिंख्या ितया वा कथंथचद्धिनिामात् ्।।३७.२।।

ववत्तव्ययस्तु किोनां न ंख्यातुं च ितयते । ३८.१।

It might be possible somehow to count the number of stones used in the process of construction, but it was impossible to calculate the expenditure of money which was in crores. [37.2-38.1]

यावन्तो भारते वषे लोकाोः िमयवरतनजोः ।। ३८.२।।

इन्रद्युनस्य नृपृतेरनयुजततास्ते महीभृता ।

एकैकिो रनयुतता ये परस्परिमसन्वताोः ।।३९।।

तेऽवप चान्यैरनयुजततास्ते ि वे तत्रप्रवरततजा४०.१ ।

All the people in Bharatavarṣa who werecontemporaries of King Indradyumna were engaged by the King. They were employed one by one; those who were connected to one another, were also engaged by the others, and all of themwere employed there. [38.2-40.1]

अजस्रं तसन्नयुततानां यो हषोत्मथो महारवोः ।।४०.२।।

आकिामश्नुवानोऽर्ी हिदिं भागानपूरयत् ्। ४१.१ ।

The great noise ofthoseemployed whichwas beingmadecontinuously out of joy, was spreading to the sky, and filled the quarters of the directions. [40.2-41.1]

नृपृतोः श्रद्या भतत्मया ि सत्त्वकेन प्रिाहदता ।।४१.२ ।।

श्रीीः ि मृद्ाभवद्भवप्राोः कीत्मया जिह महीपतोः । ४२.१ ।

O Sages, being pleased withthe faith,devotionand sättvicdisposition of the King, the Goddess of Wealth flourished, together with the fame of the King. [41.2-42.1]

तवथचत्मकाञ्चनववन्यस्तनानारत्मनमहोज्ज्वलोः ।।४२.२ ।।

तवथचत्मस्फहिकभागान्तिारदाभ्ररनभच्छववोः ।

तवथचन्नीलाश्मघहिता सभवत्तोः कालाभ्रमेदुरु ॥४३॥

एवं ि ुघहिते ववष्टणोीः प्रिाादे ि ुमनोहरे ।

गभप्रजरतष्टठां ववथ्वत्मकृत्मवा ि नृपित्तमोः ।।४४।।

वज्रपाताहदभङ्गाहदवारणाथं ंयथोहदतम् ्।

सिल्पिास्त्रेषु मण्याहद ववन्यस्य पौरुषाहृतम् ्।।४५ ।।

पुनोः प्रिाादघिनिांभारोथचतमेव वै ।

बहुमूल्यं वस्तुजातं यत्मनात्तत्र न्यवियत् ्।। ४६ ।।

The temple was greatly shining, being somewhere studded with gold and varieties of gems; it was having the appearance like that of the autumnal sky, because of the crystal pieces fixed at the edge at some places; and somewhere the wall was built with sapphire and it was dark like the black cloud. When thus the temple of Lord Visṇu was built nicely and looked very beautiful, the excellent King did the consecration of the sanctun sanctorum in accordance with proper procedure. For preventing breaking and the like due to fall of thunder, etc., as advised in the books on architecture, he fixed gems, etc., which had been acquired through his own effort. Again, with care he kept there the mass of very costly materials required for completion of the construction of the temple [42.2-46]

ततो ववरच्यमानेऽसस्मन्प्रिाादे कीरतवजनेज् ।

मनिावप न ंभाव्ये त्रत्रषु लोकेषु भूभुजाम् ्।।४७ ।।

देवानामवप नो लक्ष्ये द्ववजाोः कल्पान्तवासिनाम् ्।

प्रिाद ईदृो भूमौ तवथचच्च घहितों न हह ।।४८ । ।

When this temple was being constructed, it consequently enhanced his fame; for, such a temple is not possible even in imagination on the part of the kings of the three worlds; O Sages, even among the gods who live up to the end of the Kalpa this is not observable. A temple like this has indeed never been built on the earth. [47-48]

स्वगे वा इत्मथमाहदत्मया आलपसन्त परस्परम् ्।

अहो ुबुद्श्रस्योच्चैयेयमीदृतपरीणता ।।४९।।

श्रद्या भगवत्मपादपद्मयोाः ासभलावषणी ।५०.१।

And in heaven indeed the gods talked to each other thus: "Ah! How good is his understanding which has thus become highly perfect, that with faith it has keen desire for the lotus-like Feet of the Lord ! [49-50.1]

अलौककककारन कमाणजण पश्यसन्त हह रचन्त्मयवप ।।५०.२।।

के वात्र भूमौ राजानो बभूवुनीरतिासलनोः ।

ाविभजौमास्तु ाम्राज्यजेतारोः ववजवद्ववषाम् ्।।५१।।

ववत्तारन यैीः ंथचतारन ुबह्वरन च कोंहिोः ।

अश्वमि्हस्रं तु यत्मकृतं त्रत्रहदवेसितुोः ।।५२।।

तियं वा स्याद्भूभुजां तु नातोः पूवमजनुसष्टठतम् ्।५३.१।

People indeedsee and also perform super-human deeds;some kings on this earth even have been endowed with right conduct, have been universal sovereigns, conquerors of empires and all enemies, by whom wealth has been amassed in huge quantities and in crores; and the thousand horse- sacrifices for the Lord of gods which have been performed now could perhaps have been possible on the part of the kings, but it was never accomplished before this. [50.2-53.1]

न दृष्टिं न शुरुतं वावप वासजमि्हस्रकम् ्।।५३.२।।

महीक्षक्षतानुसष्टठतं वै यत्र त्रैलौतयवासिनोः ।

पृथृथव्यामस्य नृपृतोः ंहस्था भोगभोथगनोः ॥ ५४ ॥

ब्रह्मलोक इवाभारत ंभा यस्य च यसज्वनोः ।

मूरतमजन्तस्त्रयो वेदाश्चतुष्टपादो वृषृस्तथा ।। ५५ ।।

ुरिोः ंकल्पकामास्तु यत्राद्भुतथ्योऽभवन् ्।

अयं प्रिादवयो वै बुदे्ववषजयतां गतोः ।।५६।।

मनोऽवप यत्र भवरत न वा त्रैलौतयवासिनाम् ्।५७.१।

A thousand horse-sacrifices were not seen,noreven heard of, as were indeed performed by this King, where the gods were present on the earth together with the King and enjoyed the pleasures. The Assembly of this performer of sacrifice was shining like the realm of Lord Brahma. The three Vedas[1] were present assuming form, so also was Vrsa (the Bull)[2] with all the four feet. The gods' desires are fulfilled by mere willing; but there, even their minds were filled with wonder. This excellent temple has become a subject matter which can be understood only by reason, where even the mind of the inhabitants of the three worlds fails to operate". [53.2-57.1]

1. Rk, Sama and Yajur

2. Dharma or Righteousness

भूपतेदुजलभंज ककं स्यात्मिहायो यस्य नारदोः ।।५७.२ ।।

वपतामहश्च जगतां स्रष्टि ि वामजरेश्वरोः १५८.१।

(Jaimini said:) What would be difficult for the King to achieve when Narada has extended help to him, as also Lord Brahma who is the Creator of the worlds and the Lord of all gods ? [57.2-58.1]

अथवा ववष्टणुभततस्य नारतदूरं थचकीवषतजम् ्।।५८.२ ।।

ववष्टणोस्तद्भततलोकस्य नान्तरं ववद्यते द्ववजोः । ५९.१।

Or rather, for a devotee of Lord Visṇu anything wished to be done is not very distant. O Sages, between Lord Visṇu and one who is His devotee there does not exist any difference. [58.2-59.1]

ततोः ि नारदं प्राह प्रिाादान्ते मुनीश्वरम् ्।।५९.२।।

विं ंि ंिपन्नमिीन्मे यदितयं ि ुरिुरैोः ।

ाक्षाद्भगवतो ववष्टणोरद्वैतोपिानारतोः ।।६०।।

भगवद्भपुराभावष प्रिाादस्तु थचरं मरय ।

इत्मयुतत्मवा पादयोमूध्जना जप्रणनाम ि नारदम् ्।।६१ ।।

Then in the inside of the temple the King spoke to Nārada, the foremost of sages: "Everything which is impossible for the gods and the demons has been satisfactorily completed by me, and I remain engaged in the non-dual worship of Lord Visnu who is God Himself. Would that the Form of the Lord spoke and also the temple remains for a long time for me!" Having said thus, he bowed to Narada with his head at the latter's feet. [59.2-61]

नारदोऽवप तमुत्मथाप्य पररपूज्य नृपोत्तमम् ्।

त्मवत्तो न भेदो नृपृते ममासस्त खलु तत्त्वतोः ।।६२।।

यस्तु ाक्षाज्जगन्नाथ आववभूतजोः कृतेन ते ।

अवश्यमचयजस्वैनं जीवन्मुततोऽसि ि◌ांप्रतम् ◌ृ।।६३।।

Nārada, too, raisedhim, and duly honouringthe excellent King, said: “O King, in reality, between you and me there is indeed no difference. Jagannātha (The Lord of the world) has Himself become manifest for your sake: surely worship Him; now you are liberated whileliving. [62-63]

तत्मपादपद्मे यादृतते चेतोः प्रवणतासन्वतम् ◌ृ।

भतत्मया ह्यनन्यया पुंि◌ः ककमतोः परमसस्त वै ।।६४।।

The way in which your mind hasbeenendowedwithkeeninclination to His lotus-like Feet with undistracted devotion, higher than this, verily what else is there fora man ? [64]

तीथैमैन्जत्रैजैपैजदानैजोः ि◌ुतसभभूरजरदक्षक्षणौीः ।

व्रतैरध्ययनैभूपज तपोसभश्च यदसजतुजम् ◌ृ।।६५ ||

न ि◌ुतयं तव राजेन्र भतत्मया तत्मकरमागतम् ◌ृ।६६.१।

O Emperor, thatwhich is notpossibleto be acquired by visits to holy places, by mantras, by repetition of the (Divine) Name, by charity, by sacrifices with lots of monetary presents, by religious observances, by studies, or by austerities, has come to your hand through devotion. [65-66.1]

अतोः परं न ि◌ोचस्व भसततयोगे नमोऽस्तु ते ।।६६.२।।

प्रकषं ◌ंबहु राजेन्र सस्थत्मवा चासस्मंसश्चरं भुवव ।

आराय् जगन्नाथमुपचारैमहजोत्मिवौीः ।।६७।।

Hence do not grieve further.Salutations to you,OEmperor; with much excellence in the Yoga of devotion, and also remaining in this world for a long time, propitiate Lord Jagannatha with the sacred services and great festivals. [66.2-67]

वपतामहं रष्टिुकामो गन्ता चेदसन्तकं ववभौीः ।

उपदेक्ष्यरत ि◌ोऽप्यस्य यात्रास्तास्ता महोत्मिवाीः ।।६८ ।।

You are desirous of seeing Lord Brahma; if you go to the proximity of that Lord, He will also advise you regarding the Lord's festive processions and the various great festivals. [68]

स्वयं च भगवानेव वरं तुभयं प्रदास्यरत ।

प्ररतष्टठावपते प्रिाादे तसस्मन्काले स्वयंभुवा ।।६९।।

अहमप्यागसमष्टयासम तदा ि्प्तवषसजभोः ि्ह ।७०.१।

And the Lord Himself will also confer boon upon you, when the temple is consecrated by Lord Brahma. Along with the Seven Sages I shall also come at that time. [69-70.1]

तदावां तत्र गच्छावो ब्रह्मलोकमकल्मषम् ्।।७०.२।।

Hence we shall both go there to the realm of Lord Brahmā which is free from sin. [70.2]

त्मवांववना भुवव कोः ि्ततो ब्रह्मलोकगरतं ंप्ररत ।

इत्मयुतत्मवा नारदो भूपं ि्मुत्तस्थौ नभस्तलम् ्।।७१।।

Who on earth is capable of going to the realm of Lord Brahma, except you?" Having said this to the King, Nārada went up into the sky. [71]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ि्हहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्र्ो ै्पुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे

इन्रद्युनेन

दारुब्रह्मणोः प्रिाादरनमाणंज नामैकववंिंडध्यायोः ।।२१।।

Thus ends the Twenty-first Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Construction of the Temple of Brahman in Wooden Form by Indradyumna."

द्ाववंिडध्यायोः

Twenty-second Chapter

Indradyumnagoesto Brahmaloka

॥ जैसैमरनरुवाच ॥

राजाथ तमुवाचेदं रनलक्ष्जयगमनं कथम् ॒।

अयं पुष्टपरथोऽस्त्मयेव मनिो वेगवान्मुने ।।१।।

Jamini said: Then the King said to him(Nārada), “Whyis this journey without indication ? O Sage, this Puspaka chariot is indeed available

which is fasterthan the mind. [1]

एनमारुह्य यास्यावोः क्षणं तावत्मप्रतीक्ष्यताम् ॒।

यावदेताननुज्ञाप्य प्रिाादे ह्यथ्काररणोः ॥२।

प्रदक्षक्षणीकृत्मय ववभुमायासम मुरनित्तम । ३.१ ।

Mounting this, we shallgo; kindlywait foramoment, O Excellent Sage, until I come after just giving directions to these officials in the temple and going round the Lord. [2-3.1]

नारदोऽवप वचोः श्रुत्मवा श्रद्दा्नो नृपोसततषु ।।३.२।।

करेण तूमूवा राजानं महावेदीं प्रववश्य च ।

हिहतं रामभराभयां नत्मवा कृष्टणं मुहमुहजोः ।

अनुज्ञां प्राथयजामिा ब्रह्मलोकगरतं ंप्ररत ॥४॥

Narada who had respect for thewords of the King, having heard this, on his part took the King by the hand, and entered the Great Altar. Bowing again and again to Lord Krsna together with Lord Balarama and Goddess Subhadra, he prayed for permission with regard to going to the realm of Lord Brahmā. [3.2-4]

इन्रद्युनोऽवप वचिा मनिा वपुषा हररम् ॒।

प्रदक्षक्षणीकृत्मय पुननत्मजवा ाष्टिाङ्गमुन्मनोः ।

ब्रह्मलोकगरतं ंववप्रा याचते स्म कृताञ्जसलोः||५||

O Sages, Indradyumna, too,physically, mentallyand verbally going round Lord Visṇu, then bowing down with the eight limbs touching the ground, and with palms joined reverentially, begged eagerly for going to Lord Brahmā's realm. [5]

उभौ तौ हदव्ययानेन जग्मतुमुरजनभूभृतौ ।

प्रदक्षक्षणीकृत्मय रववं ंव्योममण्लिमध्यगम् ्।

उपयुपजरर जग्माते व्यतीत्मय ुवमण्लिम् ्।।६।।

They both, the Sage and the King, proceeded by the celestial vehicle. Going round the sun which was at the centre of the sky, they went higher and higher passing overthe region of thePole Star. [6]

जनलोकगतौः सिद्धैः ित्मवरावनतोन्मुखौः ।

वीक्ष्यमाणौ मुदा युततौ िंलपन्तौ परस्परम् ्।।७।।

भगवच्चररतं ववप्रा मनोमलवविोन्म् ्।८.१।

They were being watched by the Perfectedones staying in Janaloka, who immediately bowed and kept looking on with raised faces. O Sages, they both were joyfully talking to each other about the story of the Lord which cleanses the impurities of the mind. [7-8.1]

जीवन्मुततो मुरनश्रेष्ठोः िवलजोकान्भ्रमन्नयम् ्।

यथानुपहतव्रज्यस्तथायं मत्मयवजास्यवप ।।८.२ ।

भूपरतोः प्रययौ ींि ववष्टणुभसततप्रिादतोः । ९.१ ।

The excellent Sage wasliberated while living, and wasroaming about all the worlds as his movements were unhindered; even so, this King, although he was an inhabitant of the earth, also proceeded speedily by the aid of his devotiontoLord Visnu. [8.2-9.1]

ब्रह्माण्विवषये नैतद्दुषुटप्राप्यं वस्तु ववद्यते ।।९.२।।

ववष्टणुभततेन यल्लभयमथवा मुसततमेरत ोः । १०.१ ।

With regard to the universe there is no such thing which is difficult for the devotee of Lord Visnu to get or which still remains to the obtained by him: or, rather he attains Liberation. [9.2-10.1]

महलोकगतौः सिद्धैः ादराभयथचतजौ च तौ ।।१०.२।।

They both were reverentially honoured by the Perfected ones staying in Maharloka. [10.2]

इन्नद्युनो न स्मार पाथथवंज विामात्ममनोः ।

मिादूधूवगजरतगच्जछन्पश्यन्खियैकभाजनान् ।।११।।

रनद्धजन्द्धानसभलाषोत्मथतत्मक्षणानेकपौरुषान् । १२.१ ।

Indradyumna did not even remember his residence on earth, gradually going higher up and seeing the beings who were enjoying only pure happiness, were free from the pairs of opposites, and were instantly having many powers produced from their wishes. [11-12.1]

केवलं भगवत्मप्रीत्मयै कमभूजमौ चकार यत् ।।१२.२।।

प्रिाादं थचन्तयामिा िंपूणो वा न वा भवेत् ।

मय्यागते ब्रह्मलोकं त्रुसुभवासजभभूयते ।।१३।।

He only thought about the temple which he had built for the pleasure of the Lord on the plane of action (the earth): "Would it be completed or not? On my coming away to Brahmaloka, will it be taken over by enemies ? [12.2-13]

श्लथादरा वा भूयिुोः ेवका रव्यलोभतोः ।

गृहीतवेतनाोः सिसल्पवृनूदा मन्दकियास्तथा ।

न ींि घिरयष्टयसन्त मरय ब्रह्मक्षयागते ।।१४।।

Or, will the servants be slack in their interest due to greed for money ? Likewise, will the craftsmen after receiving their wages slow down their work and not do the construction work quickly, as I have come away to the abode of Lord Brahmā ? [14]

यावद्गसमष्टये ात्तारं गृहीत्मवाहं चतुमुखजम् ।

तावन्न पुनुरेव स्यात्मप्रिाादो मरय दूरूगे ।। १५ ।।

Or again, by thetimeI goback takingthe Four-facedCreator (Lord Brahma), the templemay evennot bethereas I amfaraway.[15]

इहायातास्तु ये पूवे न पुनस्ते क्षक्षरतं ंगताोः ।

मन्वाना मम ामन्ता इत्मथं वा दुषुटिमानिाोः ।

राज्यं ममाहररष्टयसन्त द्ववषन्ताोः ककमु ांप्रतम् ।।१६।।

"Those who indeed came here previously have not gone back to the earth' - thinking thus with an evil mind, on the other hand, will my feudatories become my enemies and take away my kingdom now ?" [16]

इत्मथं ुववग्नमनिा थचन्तयानं महीपरतम् ।

अतीतानागतज्ञानरनथ्मुरजनरुवाच तम् ।।१७।।

To the King whowasthus reflectingwith a mind greatlyagitated, the Sage who was the repository of the knowledge of the past and the future, said: [17]

ककं थचन्तयसि राजेन्र त्मवमेवं दीनमानिाोः ।

यत्र चाभयागतावावां न थचन्तावववषयो ह्मयम् ।। १८ ।।

"O Emperor,whatareyou thus thinkingbeing dejected? In the place to which we havebothcome, this is notasubject forworry. [18]

नायो व्याय्श्चात्र प्रभवसन्त कदाचन ।

न जरा न च वा मृत्मयुोः ककमन्यद्दुोःखहेतुकम् ।।१९।।

Here mental ailments and physicaldiseasesdo notariseat any time whatsoever. There is no old age, nor even death; what other cause for sorrow can be there ? [19]

कृताथोऽसि महाभाग यन्मानुषवपुोः स्वयम् ।

ब्रह्मलोकसमहायातोः प्रत्मयक्षं दृष्टिवान्हररम् ।।२०।।

You have accomplished your life's purpose, O extremely fortunate one, since you have yourself come with the human body to this Brahmaloka and also directly seen Lord Hari (Visnu). [20]

इहायाता न ोचसन्त हेये ंिारकल्पके । २१.१ ।

Those who arrive here do not grieve over matters pertaining to the world of transmigration which deserves to be rejected". [21.1]

ब्रुवाणसमत्मथं भूपालस्तमुवाच मुनीश्वरम् ्।।२१.२।।

न हह ोचासम भगवन्राज्ञोः स्वजनबन्धु ।

मिारधो् भगवतोः प्रिादो यो मयुना ।। २२।।

अत्रागतं मां ते ज्ञात्मवा नानुरतष्टठसन्त ेवकोः ।

आरधस्य प्ररतष्टठा हह कतव्जया रनसश्चता मुने ।।२३।।

When thus the foremost Sage was speaking, the King said to him: “O Holy one, I am not at all grieving for the kinsmen and friends of the King (i.e. of mine). My servants may not attend to the work of the temple of the Lord which has been undertaken by me at present, knowing that I have come over here. O Sage, it was decided that consecration of the temple which had been started should certainly be done. [21.2-23]

तस्यान्तरायं ंभाव्य दोःणखतं मे मनोः प्रभो । २४.१।

O Holy Master, apprehending impediments in it, my mind is filled with sorrow". [24.1]

तस्य तद्वचनं श्रुत्मवा प्रहस्य मुरनरब्रवीत् ्।। २४.२ ।।

प्रजापरतिमस्त्मवं हह न तु ामान्यभूपरतोः ।

केनाप्यपकृतं नैव भूमौ पूवैरैनुसष्टठतम् ्।।२५।।

Having heard these words of his, the Sage smilingly said: "You are indeed like Lord Brahma, and not and ordinary king. What has been done on the earth by predecessors has not been spoiled by anyone whatsoever. [24.2-25]

ककं पुनस्तव कृत्मयं तु योः ृसृष्टिसस्थरतहारनकृत् ्। २६.१।

Then what to speak of your work which is meant for the Lord who is the cause of creation, continuance and destruction ? [26.1]

ब्रह्मलोकं गतस्याद्य प्रतापर्यिी तव ।। २६.२।।

त्रैलौतये भ्रमतो रनत्मयं यथा ूयरजनिाकरौ । २७.१ ।

Now you have come to Brahmaloka, and your prowess and fame, like the sun and the moon, ever circulate in the three worlds. [26.2-27.1]

यस्य कायेषु भगवान्हियोऽर्ी चतुमुखजोः ।। २७.२ ।।

तेषु ककं राजिादूजल ववर्घनिङ्कावप जायते । २८.१।

For whose works this Lord Brahma Himself is the helper, O pre-eminent King, can there arise even any fear of obstacle in regard to them ? [27.2-28.1]

एष दूरेऽसस्त राजेन्र प्रत्मयक्षं यस्तवद्भवषाम् ्।।२८.२।।

दीमध्यगतोः ीोः ाक्षात्रत्रजगतीपरतोः । २९.१।

O Emperor, this Lord Indra himself, the Ruler of the three worlds, who could possibly be amongst your enemies, is far away and is before your eyes, being in the midst of the Assembly. [28.2-29.1]

वविेषेतो जगन्नाथप्रिाादे कोः पुमान्नृपृ ।। २९.२।।

रनहन्तुं मनिापीच्छेत्तत्र ङ्कास्तु मा तव ।३०.१।

Especially, in regard to the temple of Jagannatha (the Lord of the world), which person will wish even mentally to do any harm? Therefore you should not have any fear in this regard. [29.2-30.1]

तदग्रतोः पश्य भूप चन्रकोर्हिमसस्त्मवषा ।।३०.२।।

पररतो ह्लादजनकोः ीुागरकोहिवत् ्।

यश्चायं तेजिां रासिजानजीहह ब्रह्मिद्मनोः ।।३१।।

Look at that in front, O King: this mass of brilliant rays which is like a crore of moons by its effulgence, and spreading joy all around like a crore of oceans of nectar, know that to be of the abode of Lord Brahma". [30.2-31]

इत्मथमालपतस्तौ तु ब्रह्मलोकासन्तकं गतौ ।

ुशिुरुवाते ुिदुरुक्तौ ब्रह्मषीणां मुखोद्गतम् ु॥३२॥

स्वाध्यायिधदं ुिपदं स्पष्टिवणिजमस्वरम् ु।३३.१ ।

Thus talking to each other, they both went near Brahmaloka. From a great distance they heard the sound of the study of scriptures, in beautiful verses, with clear order of letters and tone, coming from the mouths of the Brāhmic Sages. [32-33.1]

इरतहिापुराणारन च्छन्दोः कल्पारन गाथथकोः ।।३३.२।।

अिकीणोज्ज्वलपदं शूरूयते प्रववभागिोः । ३४.१ ।

Epics, Purānas,hymns, rulesof rituals andsongswere heard with unmixed and clear words and with proper division. [33.2-34.1]

bro अत्रैतैद्राजिादूतल जानीटह ब्रह्मणः पुरम् ु।।३४.२।।

(Nārada said:) “O Pre-eminent King, know this over there to be the realm

of Lord Brahmā. [34.2]

भिा हह दृश्यते चैषा यत्र लोकवपतामहोः ।

ृि ंब्रह्मवषमुजख्यैश्च ुिखिीनश्चतुमुखजोः ।।३५।।

This Assemblyindeed also is visible, where theFour-faced Lord (Brahmā), the Grandfather of the worlds, is seated happily along with the

chiefs of BrāhmicSages. [35]

नानाचैतन्यिबलैजीवन्मुततैरुपासितोः ।

यत्रागता रनवतन्जते न ंिारास्धिंकि ।। ३६।।

He is being propitiated bybeings who are liberatedwhileliving, present in various forms of consciousness. Having come here, beings do not have

to further revolve inthe troubles ofthe oceanof transmigration. [36]

हिदरत ब्रह्मणो नाम तस्यायं भुवनोत्तमोः ।

त्मियलोक इरत ख्यातस्तदूधूवं ंनासस्त ककंचन ॥३७॥

‘Sat’ (truth) is the name of Lord Brahmā; this is His excellent realm which is known as Satyaloka, and there is nothing higher than this. [37]

अस्यैव ककंथचदुपुरर अ्श्चाण्किपालतोः ।

वैकुण्ठभुवनं राजन्मुतता यत्र विसन्त वै ।। ३८ ।।

यत्र योगीश्वरोः ाक्षाद्योथगथचन्त्मयो जनादजनोः ।

चैतन्यवपुरास्ते वै ान्रानन्दात्मकोः प्रभुोः ।।३९।।

यं प्राप्य न रनवतन्जते मृतूमर्युिंरिवत्ममरजन ।

यमुपास्ते दा ब्रह्मा जीवन्मुततौः स्वमुततये ॥४० ।।

O King, a little above this only and below the cover of the Cosmic Egg is the realm Vaikuntha (of Lord Visṇu), where indeed the liberated beings stay. There the Lord of the Yogis, the One contemplated by Yogis, Lord Visnu, the Master, who is of the nature of intense bliss, Himself dwells with the Body of Pure Consciousness. By attaining Him, they do not have to return to the path of death and Samsara (transmigration), and Lord Brahma along with those who are liberated while living, always worships Him for His own Liberation. [38-40]

कसल्पतस्यायुषोऽन्तेऽविसभोः ि ंप्रपद्यते ।

ि एष स्रष्टा लोकानां मत्मस्यकूमाहजदरूपकू ।।४१।।

रक्षक्षता रौररूपेण िंहता जलोकभावनोः ।४२.१।

When His life which is fixed ends, Lord Brahma enters into the Lord along with them. That Lord is the Creator of the worlds, the Protector assuming the forms like the Divine Fish, Tortoise, etc., and the Destroyer in the form of Rudra (Lord Siva); He is the promoter of the welfare of the world'. [41-42.1]

इन्रद्युनं वदसन्नत्मथं प्राप ब्रह्मरनकेतनम् ।।४२.२ ।।

Thus telling Indradyumna, he arrived at Lord Brahma's abode. [42.2]

क्षणेन च ि भाद्वारर प्रकोष्ठे ि न्यवततज ।

यत्र रतष्टठसन्त हदतपालाोः ाद्याोः पररतस्तथा ॥४३॥

थचरकालं ध्यानपरास्तथा मन्वन्तराथ्याोः ।

पृथग्जनरनभा द्वाोःस्था रनवषद्ान्तोः प्रविनाोः ॥४४।

And in a moment he wasinthe chamber at theentrance of the Assembly and stopped there. The Guardians of the quarters of the sky like Lord Indra were present there all around, engaged in meditation for a long time, as also the Lords of the Manvantaras, prevented like common people by the gate-keeper, from enteringinside. [43-44]

इन्रद्युनेन िहहतं नारदं प्रववलोतय ोः ।

द्वारपालोः ववनयं ननामानतकन्ाोः ॥४५॥

Seeing Narada who was withIndradyumna,thegate-keeper with humility bent down his neck and bowed.[45]

चतुदजिानां लोकानां भ्रमणे रसिक प्रभो ।

त्मवया ववना ोभते नो स्वासमंस्ंतव वपतुोः ाभा ॥४६ ॥

(He said:) “OLord,O onefond oftravellingin the fourteenworlds ! Without Thee, O Master,Thy Father's Assemblydoes not lookbeautiful. [46]

न्तिमयेव मुनयोः श्ेरेष्ठठा ब्राह्मणा ब्रह्मववद्वरगोः ।

गौतमाद्यास्तथाप्येषा न रया् ब्रह्मणोः ाभा ॥४७॥ १०

बहुतारा ुरजनी चन्रेणैव प्रकिाते ।

इरत स्तुवन्ददौ तस्य प्रविं ववनयासन्वतोः ॥४८ । ।

True, there are indeedexcellent sagesand Brahminswho are the best of the knowers of Brahman, like Gautama and others; even then this Assembly of Lord Brahma is not enjoyable: just as a good night which may have many stars shines only by the moon". Thus extolling, full of humility, he allowed his entry.[47-48]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्णवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तम क्षेत्रमाहात्म्ये जैसैमरनऋवषिंवादे राज्ञ

इन्रद्युनस्य नारदेन िह ब्रह्मलोकगमनं नाम द्ाववंडिध्यायोः ।। २२ ।।

Thus ends the Twenty-second ChapteroftheDialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Going of King Indradyumna along with Narada to the Realm of Lord Brahmā."

त्रयोववंिऽध्यायोः

Twenty-third Chapter

ReturnofIndradyumnaafter Seeing LordBrahma

।। नारद उवाच ॥

दौवाररकायं राजवषरजरन्रद्युन्ो महायिोः ।

ाविभजौमो वैष्टणवाग्र्यो ◌ात्तारं रष्टिुमागतोः ।।१।।

यात्मवयं पुरतस्तस्य यहद त्मवमनुमन्यि ै ।

इत्मयुततस्तं पुनोः प्राह नारदं मणणकोदरोः ।।२।

Nārada said: "O Gate-keeper! He isthe Royal Sage Indradyumna having great fame, an Emperor and the foremost of the devotees of Lord Visnu, come to see Lord Brahmā; if you permit, let him go to His presence". Thus told, Manikodara spoke to Nārada again: [1-2]

स्वासमंसं्त्मवयाऽऽगतो योऽसौ नि ◌ामान्यो हह बुध्यते ।

यत्र पश्यसि हदतपालासन्पतृनूमन्वन्तराथ्यान् ◌्।।३।।

तत्रायं मत्मयरजनलयसस्तष्ठेदवप हह पौरुषम् ◌्।

भवान्गत्मवा पद्मयोरनं ◌ंववज्ञाप्यैनं प्रवि ै य ॥४॥

“O Lord, since he has comewith Thee, heis not to be considered a commoner. That this one dwelling on earth should even be where you see the Guardians of the quarters, the Manes and the Lords of the Manvantaras, is itself indeed a heroic achievement. Kindly go to Lord Brahma and informing about him, take himin. [3-4]

भिाद्वारगतो योऽसौ हदतपालैोः ◌ह यास्यरत ।

एकाग्रथचत्तो भगवान्गायने चतुराननोः ।।५।।

As he has come to the entrance ofthe Assembly,along with the Guardians of quarters he will go. Now the mind of the Four-faced Lord (Brahma) is absorbed in listening to the singing. [5]

अस्माकं द्वारर युततानां प्रतीक्ष्योऽविरो ुवम् ्।

न ौै मरय कतव्जयो दिो तव वपतुश्च ते ।।६।।

We who are engaged at the gate have certainly to wait for the appropriate moment. Kindly do not get angry with me who am only a servant of Thy Father as also of Thine". [6]

इत्मयुततो नारदो गत्मवा ब्रह्माणं ंजगतां परतम् ्।

नत्मवा ाष्टाङ्गपतनं ववज्ञप्तो विुथ्पोः ।।७।।

Thus told, Nārada proceeded. Bowing toLord Brahmā,the Lord of the worlds, prostrating with his eight limbs touching the ground, he mentioned about the Kingof theearth. [7]

किाक्षेणाहदित्मिोऽथ इन्रद्युनप्रविनम् ्।

नोवाच ककंथचद्भगवान्गाने दत्तावान्नतोः ।।८।।

हदव्यगायनिंगीते कौतुकाववष्टिमानिोः । ९.१ ।

Then by the glance Lord Brahmaordered for Indradyumna's entrance; the Lord did not speak anything whatsoever as He had given His attention to the singing, and His mind was engrossed with interest in the divine song and music. [8-9.1]

ज्ञात्मवेङ्थगतं नारदोऽथ इन्रद्युन् नृपोत्तमम् ्।

प्रवियामिा ततोः ाद्यौः ुरनरीक्षक्षतोः ।। ९.२।।

Having understood the indication,Naradathentook in the excellent King Indradyumna even as he was being keenly watched by Lord Indra, etc. [9.2]

दृष्ट्वा वपतामहं दूरूात्मस्रष्टिारं जगतां नृपोः ।

अमन्यत द्ववजशे्रेष्ठाोः ाक्षाद्दारुमयं हररम् ्।।१०।।

O Excellent Sages,seeing from adistanceLordBrahma the Creator of the worlds, the King presumed that He was Lord Hari (Visnu) of the Wooden Form Himself. [10]

निीः ि◌नैययजौ भूपोः प्रणमंश्च कृताञ्जसलोः ।

स्तुवन्नमन्प्रणणपतन्ग्ाध्विस्खसलतं व्रजन् ◌्।

ककंथचद्दूरे सस्थतो भूपो नारदस्य रनदितोः ।।११।।

Little by little the King proceeded, bowing with palms joined reverentially, praying, saluting, prostrating, and walking with unsteady gait due to fear. As per the indication of Nārada,theKing stood ata little distance. [11]

ततोः पुण्यंगीयमानं चररतं सिन्जुापतीोः ।

ृणूवंश्चतुमुखजस्तस्थौ मुहूतं ◌ंद्भवजपुङ्गवाोः ।।१२।।

O Pre-eminentSages, then theFour-faced Lord (Brahma) for a while continued listening to the auspicious story of Lord Visṇu, the Consort of Goddess Laksmi, which was beingsung.[12]

ाविवत्रीारदाभयां च वीज्यमानस्तु पाश्वयजोीः ।

ुद्दैहरै्वेदैोः स्तूयमानोः स्वयंभुवोः ।।१३।।

The Self-bornLord(Brahma)was being fannedonboth sides by Goddesses Savitri and Sarasvati, and was being extolled by the Vedas which were there having purebodies. [13]

कलाकाष्टठारनमेषैस्तु कल्पयन्युगपययजम् ◌्।

न जराजन्ममरणं रूपाहदपररणामनम् ◌्।।१४।।

यस्य लोकगतानां वै नायो् व्याय्स्तथा ।

मन्वन्तरादयो यत्र युगुावतादजयस्तथा ।।१५।।

कल्पान्ताद्या न ववद्यन्ते ि ि◌ाक्षात्मपरमेश्वरोः ।

गीताविाने तं भूपमुवाच प्रहिसन्नव ।।१६।।

And by the measures of time likeKalā,Kästhā, Nimesa, etc., He was assessing the passing of ages. Those who go to His realm, do not have old age, birth, death, change of form, etc., nor the mental ailments and physical diseases. The change of the Manus, or revolution of the Ages,

and end of Kalpa, etc., do not exist there. He is Himself verily the Supreme Lord; when the singing was over, He spoke to that King, smiling a little: [14-16]

इन्नद्युन महिात्त्व िाक्षात्त्वं भगवसत्मप्रयोः ।

अन्यस्य दुलुभजो लोकोः िात्मयाख्यो ववहदतस्तव ।।१७।।

"O Indradyumna of great wisdom, you are dear to the Lord Himself. This realm known as 'Satya' which is very difficult for anyone else to reach has been perceived by you. [17]

अत्रागरतं ंहह वाञ्छंतो मुनयोः क्षीणकल्मषाोः ।

तपोरनष्ठाश्च रतष्ठसन्त यावदाभूतिंप्लवम् ्।।१८।।

Sages whose sins have been destroyed indeed wish to come here, and those steadfast in austerities stay here until the Universal Deluge. [18]

चतुदर्ंजि लोकेषु ृषूटिानां प्राणणनां हह यत् ्।

चैतन्याहदववथचत्राणण िवेषामाश्रयो ह्यौ ।।१९।।

For all the wonderful things like consciousness, etc. present in the beings which have been created in the fourteen worlds, this indeed is the Seat." [19]

जानन्नवप हह तत्मकायं ंमानयन्नृपित्तमम् ्।

उवाच परमप्रीत इन्नद्युन्ं वपतामहोः ।।२०।।

ककमथमजागतोऽस्यत्र तद्ब्रूहह हृदयसस्थतम् ्।

मरय दृष्टि न दुषुटप्रापममृतं ककन्नु वासञ्छतम् ्।।२१।।

Although the Grandsire (Lord Brahma) knew full well his purpose, yet being supremely pleased, He duly honoured the best King Indradyumna and said to him: "With what object have you come here? Speak out what is in your heart. There is nothing difficult to attain when I am seen, why not it be even nectar which is desired". [20-21]

इन्नद्युन उवाच ॥

अन्तयासजमसन्ह भगवंस्त्मवदज्ञातं कुतो भवेत् ्।

तथावप प्रश्नो यो नाथ मय्यिनुो एव ोः ।।२२।।

Indradyumna replied: Lord, Thou artindeed the InnerController, how could there be anything which is unknown to Thee ? Even then, O Lord, this question of Thine is only Thy compassion towards me. [22]

मूव्याजा्य तवानुज्ञां कथथतां तव ूनुना ।

इष्टिोः ंहस्रं ंतवस्तदन्ते दारुदेहभृतू ्।।२३।।

आववबभूजव भगवान्भूतभव्यभवत्मप्रभुोः । २४.१ ।

Humbly obeyingThy commandas communicated byThy son, the thousand sacrifices were performed by me. At the end thereof, the Lord who is the Master of the past, present and future, manifested Himself assuming a Wooden Body. [23-24.1]

त्मवदनुग्रहिंपवत्तविादेवावलोकयन् ्।।२४.२।।

तादृिं पुण्ररीकाक्षं येन त्मवल्लोकमागतोः । २५.१ ।

It is only on accountof Thyabundant kindness that I have been able to see the lotus-eyed Lord (Viṣṇu) in that Form, and have come to Thy realm. [24.2-25.1]

यस्यारधो् मया देव प्रिाादस्तत्र चेत्मस्वयम् ्।। २५.२।।

गत्मवा देवं जगन्नाथं स्थापरयष्टयसि चेत्मप्रभो ।

त्मवदनुग्रहस्तु ंफलो भवेन्मे लोकभावन ।। २६ ।।

O Lord, the temple of thatLordhas been started by methere; O Lord, if personally going there, Thou wouldst install Lord Jagannatha therein, Thy kindness for me will become fruitful, O Creatorof the worlds. [25.2-26]

एतदथं ंजगत्मस्वासमन्नारदेन ंहानुा ।

त्मवत्मपादपद्मयुगलं रष्टिुं त्मवल्लोकमागतोः ।। २७ ।।

For this purpose,O Lord of the world,along withNārada I have now come to Thy realm to see the pair of Thy lotus-like Feet. [27]

प्रिीद मां कुरुष्टवेदं जगन्नाथस्त्मवमेव हह ।

त्मवमेव ि जगन्नाथो न भेदो युवयोववभजो ।। २८ ।।

Kindly be gracious to me, and grant this. Thou alone artindeed Lord Jagannatha, and that Lord Jagannatha is Thou alone: between the Two of Thee there is no difference,O Lord. [28]

स्थाप्योः स्थापरयता चासि वेद्यो वेदरयता भवान् ्।।२९।।

Thou art the Oneto be installedasalsotheinstaller,theOneto be known as also the knower. [29]

॥ जैसैमरनरुवाच ॥

एवं ववज्ञापनान्ते तुदुविाज ोः ि महामुरनोः ।

प्रणय् िाष्टाङ्गपातं कृताञ्जसलरुपसस्थतोः ।

प्रोवाच ववनयान्नीचो ्तारं जगतां गुरुम् ्॥३०॥

Jaimini said: Justwhen this submission wasover,the Great Sage Durvāsā arrived there, bowing, prostrating himself with the eight limbs touching the ground, and with the palms joined reverentially. Bent low ofuhumility, he spoke to Lord Brahma,the Lord ofthe worlds: [30]

ववभो द्वारप्रविेऽत्र दौवाररकरनवाररतोः ।

लोकपालोः िवपतरस्तथा मन्वन्तराण्योः ।। ३१ ।।

रतष्ठसन्त दीनजनवत्मिुथचराल्लोकभावन ।

तदाज्ञापय पश्यन्तु तव पादिरोरुहम् ्।।३२।।

"Lord, at the door-entrance here, being prevented by the gate-keeper, the Guardians of the quarters of the world along with the Manes as also the rulers of Manvantaras have been waiting for a very long time like miserable persons, O Creator of the worlds. Therefore kindly order: may they see Thy lotus-like Feet!" [31-32]

तच्त्मुवा देवदेवस्तु तदा दुविाज ीं विचोः ।

प्रहस्य वचनं प्राह नैषां प्रस्ताव एव हह ।।३३।।

Then, hearing that statementof Durväsä, the Lord ofgods (Lord Brahma), smiling, told these words: "This is indeed not their turn (to be brought in). [33]

इन्नद्युनेन स्पन्ज्ते ककं तु मोहविानुगाोः ।

जीवन्मुततोऽयं नृपूरतोः क्षीणकमाघजिंहरतोः ।।३४।।

Nevertheless, beingoverpoweredby delusion,theyenvy Indradyumna. But, this King is liberated while living, and the multitude of his actions and sins have been destroyed. [34]

मत्मिन्ततोः पञ्चमोऽयं वैष्टणवी ववष्टणुतत्मपरोः ।

एते हह ुिखभोगाव कमणजा प्राप्तपौरुषाोः ॥३५॥

He is the fifth in Mylineage,is a devotee of LordVisnu andhas Lord Visnu as his highest goal; whereas these have achieved greatness through action done for enjoyingpleasures.[35]

अत्रागरतं ंप्राथयजन्तस्तपस्तप्त्मवा हह देवताोः ।

ममानुग्रहत एते आयाता मदुपिाने ॥३६॥

तथावप त्मवदनुज्ञाता आयान्तु मम दिनेज ।३७.१।

The gods verily seek to comehere afterperforming austerities. By My grace they have come for adoring Me. Even then, let them come to see Me, as entreated byyou". [36-37.1]

ततोः प्रववष्टिास्ते देवा दुविाजो वचनेन वै ।।३७.२।।

Thereafter thosegodsenteredaspertheindicationofDurvāsa. [37.2]

दूरूात्मप्रणेमुब्रह्मजमाणं गायनानां ीमपतोः ।

इन्नद्युनं नरपरतं ंिलपन्तं कृताञ्जसलम् ॥३८॥

From a distance, fromnearthesingers,they bowedto Lord Brahma who was talking to King Indradyumna present there with his palms joined reverentially. [38]

ताँल्लोकपालान्प्रणतान्किाक्षेण जगत्मप्रभुः ।

अनुजग्राह कथयसन्नन्नद्युनं ि ादरम् ।।३९।।

राजन्कृतस्त्मवया ित्मयं प्रिाादो भगवसत्मस्थतौ ।

नायं कालस्तथा राज्यं न वा त्मवत्मिंतरतनृपज ।।४० ।।

By a glance theLord of the world (Lord Brahma)expressedHis kindness to those Guardians of the quarters of the world who were prostrating themselves before Him. He was talking to Indradyumna affectionately: "O King ! True, the temple has been built by you for the Lord's Abode; but this is not the same time, O King, and now neither the kingdom nor your progeny is there. [39-40]

गीतगानाविरतो भूयान्कालो गतस्तव ।

मन्वन्तरं हह हदव्यानां युगानामेकिप्तरतोः ।।४१।।

As the singingof the songswas going on,alotoftimehaspassed for you, nay, indeed,even a Manvantara' with seventy-onecelestialages. [41]

तव वंिऽविप ववसच्छन्नोः कोिहोः क्षक्षरतपा गताोः ।

देवोऽसन्तमश्च प्रिाादो द्वयमत्रावसिष्टयते ।।४२।।

Your lineagehas also ceased,andcrores ofkings aregone.The Lord and the final temple - only thesetworemain there.[42]

द्ववतीयस्य मनोराहदयुगं ंस्वारोथचषस्य तु ।

ममासन्तकेऽत्र वितो मृत्मयुवा जन जरा तथा ।।४३॥

ववपययजमृत्नां वा न कालपररणामता ।४४.१ ।

And this is the firstAge of the second Manu Svārocisa. Being here near Me, there is no death nor old age for you, nor change of seasons, nor lapse of time. [43-44.1]

तरच्छ भूमौ राजेन्र देवं प्रिाादमेव च ।।४४.२।।

आत्मम्बिस्न्नं कृत्मवा पुनरायाहह वेगवान् । ४५.१ ।

Therefore, O Emperor, go to the earth, and establishing your own connection with the Lord as also with the temple, come back soon. [44.2-45.1]

1. Period of a Manu comprising 43,20,000 human years

अथवाहं प्रयास्यासम तवानुपदमेव हह ।।४५.२।।

Further, I shall also go closely following you. [45.2]

त्मवमग्रतो रं् गत्मवा यावत्मिंभारमृदूथ्मत् ्।

कररष्टयसि महाभाग तावदेव व्रजाय्हम् ्।।४६ ।।

O highly fortunate one, going in advance to the earth, by the time you will make abundant preparations, I shall surely go there". [46]

इत्मयाज्ञाप्येन्रद्युनं तं भगवान् विपतामहोः ।

देवान्पुरोः सस्थतानाह ववनयानतकन्ध्रान् ्।।४७।।

बद्ाञ्जलीन्गिध्वित्तांस्तत्मपादन्यस्तवीक्षणान् ्।

उवाच भगवासन्स्नग्ग् भीरवचिा द्ववजाोः ।।४८ ।।

O Sages, having directed Indradyumna thus, Lord Brahma with a gentle and deep voice spoke to the gods who were present in front with their necks bent with humility, with palms joined reverentially, fear-stricken, and with their gaze cast on His Feet. [47-48]

ककमथमजागताोः िवे युगपत्तु ुहदवौकिोः ।

यत्मकायं ंवो मया कायं ंववज्ञापयत मा थचरम् ्।।४९ ।।

“O gods, for what purpose have you all come together ? Speak out without any delay what work of yours is to be done by Me". [49]

।। जैसैमरनरुवाच ।।

इरत श्रुत्मवा वचो ्तुसस्त्रदिा ववगतज्वराोः ।

प्रत्मयूचुहजवषतजाोः िवे भगवन्तं वपतामहम् ्।। ५०॥

Jaimini said: Hearing these words of the Creator, the gods become free from mental distress. With joy they all replied to the Lord, the Grandsire (Lord Brahma). [50]

।। देवा ऊचुोः ।।

उपासितोः पुरास्मासभयो नीलारौ मणीमयोः ।

अन्तहहतजोः कथं देव इदानीं दारुदेहकू ।। ५१ ।

आववभूतजोः ितोरन्त इन्नद्युन्स्य भूपतोः । ५२.१ ।

The gods said: "O Lord, how is it that the Lord with the Body of sapphire who was being worshipped by us previously in Niladri became invisible, and now He has manifested Himself assuming the Wooden Body at the end of the sacrifice of King Indradyumna ? [51-52.1]

एतस्य कारणं ज्ञातुं भवतोः पादपङ्कजम् ।।५२.२।।

आराथ्तुसमहायातोः प्रीिद कथयस्व तत् ।५३.१ ।

We have come here to worship Thy lotus-like feet in order to know the reason for this; kindly be gracious and tell us that." [52.2-53.1]

इत्मयुतते त्रत्रदिदेवो भगवान्पङ्कजिानोः ।।५३.२।।

रहस्यमेतद्भो देवाोः कस्यथचन्नोहदतं पुरा । ५४.१।

As this was told by the gods, that Deity seated on Lotus (Lord Brahmā) spoke: "O gods, this secret has not been revealed to anybody before. [53.1-54.1]

वि िमुहदता यस्मादपृचूछत थचरागताोः ।।५४.२ ।।

ततो वोः कथरयष्टयासम िुराणां गुहुयमुत्तमम् । ५५.१।

Since you all have come together and are here for a long time, and asked about it, I shall declare that greatest secret to you gods. [54.2-55.1]

पूवे परो् भो देवाोः क्षेत्रं ंश्रीपुरुषोत्तमम् ।।५५.२।।

नीलाश्मवपुरास्थाय न तत्मयाज जनादजनोः ।

ंप्रितं मे द्ववतीयं तु परा् ंिमुपसस्थतम् ्।।५६।।

O gods, in the previous parārdha2 LordVisnu whohadtaken the Body of sapphire did not leave the sacred place Sri Purusottama. And now My second parardha hascome. [55.2-56]

मनुोः स्वाय्भुवो नाम श्वेतवाराहकल्पके ।

प्रवततेजऽयं कालो वै प्रातराद्यहदनस्य च ॥५७॥

In this Svetaväraha Kalpa3, Manu's nameis Svayambhuva and now it is indeed the morning timeof thefirst day.[57]

दारुमूरतरजयं देवो भुवनानां हह मध्यमे ।

ममायुषोः प्रमाणं तु स्थास्यते मानयन्प्रभुोः ।। ५८ ।।

This Lord with the Wooden Form isverilyin the middle world among all worlds; taking My life-span as the measure, the Lord will remain there till that time. [58]

ममात्ममा ह्येष भगवानहमेतन्मयोः ुिरोः ।

नावयोववद्जयते ककंथचदसस्मन्स्थावरजङ्गमे ।।५९।।

O gods, this Lord is verily MyownSelf and I amone with Him; other than both of us there is nothing whatsoever in this world of the moving and the non-moving things. [59]

क्षीरोदाणवजमध्ये हह श्वेतद्वीपेऽहहतल्पके ।

योः ितेते योगरनरां तां मानयन्पुरुषोत्तमोः ।। ६० ।।

ि मूलं जगतामाहदस्तस्य रोमाणण यारन वै ।

तारन कल्परुमाख्यारन ि्ङ्खचिाङ्ककतारन वै ।।६१ ।।

The Supreme Beingwhois reclining ontheSerpent-bedinthe middle of the Ocean of Milk duly respecting

2. First half or first fifty years of Lord Brahma's life

3. A day of Lord Brahma or one thousand Ages

Goddess Yoganidra (Yogic Sleep) is the root and the origin of the worlds. The hairs of His Body are known as the Kalpa trees, verily having the marks of the conch and the discus. [60-61]

तन्मध्यस्थो ह्ययं वृकूषश्चैतन्याथ्सष्टठतोः ुिरोः ।

स्वयमुत्मपरततोः सिन्ोः ुिसलले ुित्मयपूरुषोः ।। ६२ ।।

भोगान्भोततुं त्रत्रलोकस्थान्दारुवष्टमा जजनादजनोः ।

अनेकजन्मिाहस्रैभसजततयोगेन भाववतोः ।।६३॥

O gods, this Tree was in their midst, abiding in pure Consciousness; it flew up on its own and fell into the water of the Ocean. He is the Supreme Being who is the Embodiment of Truth, Lord Visnu, who has assumed the Wooden Body for enjoying the pleasures of the three worlds. He is pleased only by the Yoga of devotion practised in many thousands of births. [62-63]

घोरिंिरिनिााय मया पूवं ंप्रयाथचतोः ।

पुनोः पुनोः ृसृष्टिलीनपालनोद्ववग्नचेतिा ।।६४।।

अिषेकमनजिााय जगतां ुवमुजततये ।६५.१ ।

Formerly, as My mind was agitated due to repeated creation, dissolution, and maintenance, I had implored Him for ending this terrible world of transmigration, for destruction of all actions and for complete Liberation of the creatures of the worlds. [64-65.1]

ृरणाध्यानयोगानां दुषुटकराणां ववनावप ुोः ।।६५.२ ।।

मोक्षाय भगवानाववबभूजव पुरुषोत्तमोः ।

प्रच्छन्नं वपुरेतस्य क्षेत्रं ंनास्य ववचारयेत् ्।।६६।।

The Lord who is the Supreme Being, manifested Himself for granting Liberation even without concentration, meditation and Yoga which are difficult to practise. This is His secret Body, and should not be thought of as His mere Abode. [65.2-66]

स्मग्रजाहप्रमाणेन यादृग्दृष्टिोः ु एव ुोः ।

चतुवगजप्रजदेो यो यथा तं ववभावयेत् ॥६७॥

Based on the measure of the characteristicnature with which one is endowed and the extent of receptivity, in whatever way He is looked at, He verily becomes that; the Lord grants the four objectives of human life, depending on how one wouldcomprehend Him. [67]

तद्दिनजपररक्षीणपापिंघाः ीमद्भुवव ।

भवसन्त रनमलजात्ममानाः पुरुषा मुसततभाजनम् ॥६८॥

For men whose multitude of sinsare destroyedbyvirtue ofseeing Him, gradually in this world their minds become purified and they become entitled to Liberation". [68]

॥ जैसैमरनरुवाच ॥

एतच्त्मुवा तु ते देवाः पद्मयोनेवचजोमृतृम् ॥

हृष्टिाः ीसञ्चन्तयामिुाः प्रहृष्टिनान्तरात्ममना ॥६९॥

Jaimini said: Hearing these nectareanwords oftheLotus- born Lord (Brahmā), those gods were delighted, and with their hearts filled with joy, they carefully thought: [69]

अथचरस्थारय देवत्मवं ववहायैतद्भुवं गताः ।

असस्मन्क्षेत्रवरे देवमाराध्यामाः ीुयताः ॥ ७० ॥

"The state of a godis impermanent;leavingthis,we shall go to the earth and worship the Lord in this excellent sacred place, being perfectly self-controlled". [70]

हषप्रजफुल्लवदनान्पुरिन्दृष्ट्वा वपतामहाः ।

इन्नद्युनानुग्रहाय याः प्रकिां गताः प्रभुाः ॥७१॥

याताऽत्र प्ररतमा त्मवस्य स्वयमेव वहदष्टयरत ।

वरान्प्रदास्यरत बहून्भगवान्भततवत्मिलाः ॥७२॥

Seeing thosegodswith their facesblooming with joy, LordBrahma said: "For bestowing kindness on Indradyumna the Lord has appeared; and His

Image which has come to be there will Itself indeed speak. Being kind to the devotee, the Lord will confer many boons. [71-72]

प्रिाादसमन्नद्युनस्य प्ररतष्टठापरयतुं ववभुम् ्।

अहं चावप गसमष्टयासम यूयं तत्र प्रयात वै ।।७३।।

इन्नद्युनोऽग्रतो यातु प्ररतष्टठावस्तिुंभृतौ ।

हियास्तत्र भवत यूयं क्षीणाथ्काररणोः ।।७४।।

For installing the Lord I shall also go to Indradyumna's temple. You all certainly proceed there. Let Indradyumna go beforehand for arranging the articles required for installation. You all help him there, leaving your position. [73-74]

मन्वन्तरं व्यतीतं वै प्रथमं ंप्रतं ुरोः ।

इन्नद्युनेन हहतास्तत्र गत्मवा ुरोत्तमोः ।।७५।।

प्रिाादप्ररतमानां च ववत्ा जस्वा्यमस्य वै ।७६.१।

O gods, the first Manvantara is now already gone. Go there with Indradyumna, O most excellent gods; he has verily made arrangements for the making of the temple and the images, and as such his indeed is the ownership. [75-76.1]

तस्मात्मिंभृतिंभारोः ीहायोऽुना ह्यौ ।।७६.२।।

अस्य न्तरत्बन्स्मरणादवप भूतले ।७७.१ ।

Hence he alone is to arrange all the things now with your assistance, since now there is only memory of his connection with the progeny on the earth. [76.2-77.1]

मदाज्ञया पद्मरनथ्ोः ह यास्यरत भूतलम् ्।।७७.२।।

प्ररतष्टठायै भगवतोः ंयतौ ववजस्तुनोः ।७८.१।

At My command Padmanidhi will go together to the earth for putting together all the things required for the Lord's installation". [77.2-78.1]

इन्नद्युनोऽवप हृष्टिात्ममा दृष्ट्वा ब्राह्मीं थश्रयं द्ववजोः ।।७८.२।।

महदाश्चयिंजपन्नोः प्रणणपत्मय जगद्गुरुम् ॑।

तदाज्ञां सिरिा तूमूवा देवौः क्षीणाथ्काररसभोः ।।७९।।

आजगाम भुवं ववप्रा ववथ्ना चानुमोहदतोः ॥८०॥

And, O Sages, Indradyumna's heartwas full ofjoyseeing the splendour of Lord Brahma, and he was filled with great wonder. Prostrating himself before the Lord of the world and taking His command with a bowed head, he too came to the earth, as approved by Lord Brahmā, O Sages, along with the gods who had left their position. [78.2-80]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे राज्ञा

ब्रह्मदिनजमनु पृथूवीमागमनं नाम त्रयोववंंडिध्यायोः ।। २३।।

Thus ends the Twenty-thirdChapter oftheDialogue between Jaiminiand the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to LordVisṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Return of the King to Earth after seeingLord Brahmā."

4. A personified treasure of Kubera, the god of wealth

चतुववंिडध्यायोः

Twenty-fourth Chapter

Godsprayto theLord

॥ जैसैमरनरुवाच ॥

आगत्मय च जगन्नाथं थचरादुतुमकण्ठमानिोः ।

दण्वित्मप्रणनामिौ घनरोमाञ्चकञ्चुकोः । ।१ ॥

Jaimini said: With themind longing for a longtime,after coming back to the earth, Indradyumna prostrated himself before Lord Jagannath falling like a stick, with a coat of the hair on his body standing erect through intense delight. [1]

नमो ब्रह्मण्यदेवाय गोब्राह्मणहहताय च ।

प्रणतारतवजवनिााय चतुवगैजकैहेतवे ।।२।।

He prayed: "Salutationsto the Lord whois the Friend of the pious ones and the Benefactor of cows and Brahmins, who destroys the sorrow of those bowing to Him, and is the sole means of the four objectives of life. [2]

हहरण्यगभपुजरुषप्रान्व्यततरूवपणे ।

ॐ नमो विुदेवाय ुद्ज्ञानस्वरूवपणे ॥३॥

Om, salutations to Lord Vasudeva,theinnermostSelf, who manifests as Hiranyagarbha1, Puruşa2 and Pradhāna3, and whose essential nature is Pure Knowledge". [3]

1. Cosmic Intelligence, Cosmic Mind

2. The Soul or Spirit

3. Prakrti or undifferentiatedmatter,therootbaseofallelements

इत्मयुच्चरन्स्तुरतं ंभूपोः ानन्दाशुरुववलोचनोः ।

प्रदक्षक्षणं पुनोः कुवन्जननाम च पुनोः पुनोः ।।४।।

Uttering this prayer, with his eyes full of tears of joy, the King went round the Lord again, and bowed again and again. [4]

ततोऽन्या देवता या वै तत्रागच्छन्मुदासन्वताोः ।

तुष्टिवुोः प्रणता देवं कृताञ्जसलपिुा मुदा ॥५॥

Thereafter the others, namely the gods who had come there, with delight, bowed and prayed to the Lord joyfully, with palms joined reverentially. [5]

॥ देवा ऊचुोः ॥

हिस्रिीषा जपुरुषोः ि◌हस्राक्षोः ि◌हस्रपात् ◌्।

ि◌भूसमं ◌ंि◌वतजो व्याप्य अध्यरतष्ठद्दाङ्गुलुम् ◌्॥६॥

The gods prayed: "The Supreme Being is thousand- headed, thousand-eyed and thousand-footed. Having pervaded the earth on all sides, He remains ten fingers above. [6]

योः पुमान्परमं ब्रह्म परमात्ममेरत गीयते ।

भूतं भव्यं भववष्टयं च ि◌वं ◌ंपुरुष एव तत् ◌्॥७॥

That Being is sung as the Supreme Brahman, the Supreme Self. All that was in the past, is in the present, and will be in future, is the Supreme Being alone. [7]

एतावानस्य महहमा ज्यायानेष पुमान्प्रभुोः ।

पादोऽस्य ववश्वा भूतारन त्रत्रपादस्यामृतं हदवव ॥८॥

So great is His glory. Greater still is the Supreme Being; He is the Lord. One quarter of His is all the things and beings of the Universe, and three quarters of His is the world of immortals in heaven. [8]

छन्दांसि जक्षज्ञरे त्मवत्तस्त्मवत्तो यज्ञपुमानवप ।

त्मवत्तोऽश्वाश्च व्यजायन्त गावो मेषादयस्तथा ॥९॥

From Thee (the Supreme Being) were produced the metres, and the Being of the Sacrifice has also come from Thee. From Thee have sprung up the horses, the cattle, as also the sheep, etc. [9]

ब्राह्मणा मुखतो जाता बाहुजाोः क्षत्रत्रयास्तव ।

ववस्तवोरुजाोः पद्भयां तथा ूरोः ागताोः ।।१०।।

The Brahmins have originated from Thy mouth, and the Kṣatriyas were born from Thy arms. The Vaisyas were produced from Thy thighs, and the Sūdras have all comefromthe feet. [10]

मनिश्चन्रमा जातश्चक्षुषस्ते हदवाकरोः ।

कणाभजयां श्विनोः प्राणैसजह्जवाया हव्यविावप ।।११।।

The Moon isborn from themind, and the Sun from Thy eyes. Through the ears has comethe wind withthe vital airs, and fire from the tongue. [11]

नासभतो गगनं द्यौश्च मूध्नस्जते ंमवततज ।

पादाभयां ते ेरा् जाता हदिश्चाष्टौ श्रुतेगतजाोः ।।१२।।

From the navelhas proceededether, and heaven fromThy head. Earth has been produced from Thy two feet and the eight quarters have come from the ear. [12]

ंप्तिान्पररय्स्त्मवत्त एकववंात्मिसमच्च वै ।

चराचराोः ंवभजावास्त्मवत्त एव हह जक्षज्ञरे ।।१३।।

The seven enclosures of the sacrificial altarhave come from Thee, as also the twenty-one kinds of the sacrificial firewood. All the objects moving and non-moving haveoriginated fromThee alone. [13]

त्मवमेव जगतां नाथस्त्मवमेव पररपालकोः ।

उग्ररूपश्च ंहता जत्मवमेव परमेश्वर ।।१४।।

Thou alone art the Lord oftheworlds and Thou aloneart the Sustainer; and Thou alone art the Destroyerwith fierce form, OSupreme Lord. [14]

त्मवमेव यज्ञो यज्ञांस्त्मिवं यज्ञीोः परात्मपरोः ।

धिदब्रह्मपरं त्मवं हह ंधदब्रह्मासि ववश्वर् ।।१५।।

Thou alone art the sacrifice, as also the constituent of the sacrifice; Thou art the Lord of the Sacrifice, and Higher than the highest. Thou art indeed what is beyond the Word- Brahman (Vedas), and also art the Word-Brahman, and the Sovereign of the universe. [15]

स्वरा् ि म्राड्जगन्नाथ ववरिासि जगत्मपते ।

अश्नोध्वं ंच रतयतजत्मवं त्मवया व्याप्तं जगन्मय ॥१६॥

O Lord Jagannātha, Thou art the Self-ruler, the Emperor; Thou art Virat the Cosmic Body, O Master of the world. Thou art below and above, as also sideways, the world is pervaded by Thee, O Lord who art one with the world. [16]

प्राप्नुवसन्त परं स्थानं त्मवां यजन्तश्च याक्षज्ञकोः ।

भोज्यं भोतता हववहोता हवनं त्मवं फलप्रदोः ॥१७॥

The performers of sacrifice who worship Thee through sacrifice also attain the Supreme Abode. Thou art the eatable as well as the eater; Thou art the article offered to the sacrificial fire, the offerer of the sacrifice, as also the act of oblation, and art the granter of the fruit thereof. [17]

मिस्तकमभजोतता त्मवं ि वकजमात्मम्कोः प्रभो ।

विकजमोपकरणं ि वकजमफजलप्रदोः ॥१८॥

O Lord, Thou art the enjoyer of all actions, and all actions are Thy form; Thou art the instrument for all actions, and the granter of the fruits of all actions. [18]

कमपे्रेजररयता त्मवं हह म्कजामाथसजिद्ध्दोः ।

त्मवामृते मुसततदोः कोऽन्यो हृषीकि नमोऽस्तु ते ॥१९॥

Thou art indeed the impeller of action, granting success in righteousness, fulfilment of desires and wealth. Who else, except Thee, can be the granter of Liberation, O Lord of the senses (Visnu) ? Salutations be unto Thee. [19]

नमोऽस्त्मवनन्ताय ि हस्रमूतयेज ि हस्रपादाक्षक्षसिरोरुबाहवे ।

हिस्रनान्े पुरुषाय ि ाश्वते ि हस्रकिोीयुगा्ररणे नमोः ॥२०॥

Salutations be to the Infinite, to the One with thousand forms, to the One with thousand feet, eyes, heads, thighs, and arms; salutations to the One with thousand names, the Eternal Being, the Supporter of thousand crores of Ages. [20]

वयं च्युताथ्कारास्त्मवां प्रपन्नाोः ि◌रणं प्रभो ।

त्राहह नोः पुण्िरीकाक्ष ह्यगतीनां गरतभवज ।। २१ ।।

Having left our position, we take refuge in Thee, O Lord. Protect us, O Lord Visṇu, and be surely the resort for us who have no refuge. [21]

ाििरपरततस्यैको जन्तोस्त्मवं ि◌रणं प्रभो ।

त्मवत्मिृषूटौ त्मवादृो नासस्त यो दीनपररपालकोः ।।२२।।

O Lord, for the creature which has fallen into the world of transmigratory existence, Thou art the sole refuge. In Thy Creation, there is none like Thee who is the protector of the destitutes. [22]

दीनानाथैकिरणं वपता त्मवं जगतोः प्रभो ।

पाता पोष्टि त्मवमेवि ◌ि◌वापजद्धवरनवारकोः ।।२३।।

O Lord, Thou art the sole refuge of the miserable and the helpless ones, and the Father of the world. Thou alone, O Lord, art the protector, the nourisher, as also the preventer of all misfortune. [23]

त्राहह ववष्टणो जगन्नाथ त्राहह नोः परमेश्वर ।

त्मवामृतृे कमलाकान्त कोः ि◌ततोः पररक्षणे ।।२४।।

O Lord Visnu, O Lord of the world, save us; O Supreme Lord, save us. Except Thee, O Lord of Goddess Laksmi, who is able to give complete protection ? [24]

अन्तयासजमन्नमस्तेऽस्तु ि◌वतेजजोरन्े नमोः ।। २५ । ।

O Inner-Controller, salutations be unto Thee; salutations, O Repository of all brilliance." (25).

इरत स्तुवन्तस्ते देवाोः प्रणणपत्मय पुनोः पुनोः ।

इन्नद्युनेन िहहता बहहभूयज द्ववजोत्तमोः ।। २६ ।।

क्षेत्रं ंश्रीनरसिंहंस्य गत्मवा तं प्रणणपत्मय च ।

नमस्कृत्मय परां भसततं कृत्मवाभयच्य जनृकिररम् ्।।२७।।

नीलाचलारेीः सिखरं यत्र प्रिाद उत्तमोः ।

ययुस्ते पद्मरनथ्ना ि् ंिंभारकारणात् ्।। २८।।

Thus praying, andprostratingthemselves again and again,Obest Sages, those gods together with Indradyumna, came out. They wentto the holy spot of Lord Sri Narasimha. They prostrated themselves andsaluted, and with supreme devotion worshipped Lord Narasimha. Theywent then along with Padmanidhi to the top of Nilachala mountain where the most excellent temple was located, for making the necessary preparations. [26-28]

ददुिस्ते महाप्रांु व्याप्तं गगनमण्लिे ।

उवत्तष्टठन्तं ववन्ध्यथगररं ंरोद् ुंभानोगरजतं ंककमु ।।२९।।

व्यश्नुवानं हदिोः िवा जववथचत्रघिनोज्ज्वलम् ्।

बहुकालव्यरतिान्तस्वसस्तभङ्थगववथचत्रकम् ्।।३०॥

They saw the very high structureextending to the circle of the sky, as though it was like the Vindhya mountain risen to obstruct the way of the sun. It had spread to all quarters and was shining with wonderful architecture. Notwithstanding passing of a long time, it was looking wonderful with the Svasti (auspiciousness) signs and the curvatures. [29-30]

ततश्च थचन्तयामिा हीन्नद्युन्ोः ि वैष्टणवोः ।

घिनाथे मया यातोः िेत्मयलोकसमतोः पुरा ।।३१।।

ुथिचराद्दृसष्टिपथगोः पूणोःज प्रिाद उत्तमोः ।

अनुग्रहाद्वै देवस्य नात्र मानुषपौरुषम् ्।।३२।।

And then that devotee of Lord Visnu, Indradyumna indeed reflected: "At an earlier time I had been away from this place to Satyaloka in the middle of the construction; after a very long time, now the excellent temple in completed form has been seen by me. This is surely by the grace of the Lord; there is no question of any human achievement here. [31-32]

मन्वन्तरिमासप्तोः तव ूयचजन्रेन्ररोथ्का ।

तथावप रतष्टठते चायं प्रिाादो ह्येष दुलुभजोः ॥३३॥

Where is the end of a Manvantara which has taken place, which holds back even the sun, the moon, and Indra ! Even in spite of that this temple remains: it is indeed rare ! [33]

वल्मीकिदिृा ह्येते प्रिाादा मानुषैीः कृताोः ।

ियिसजन्त रोहणैवृक्षैजोः स्वल्पकालगतायुषोः ॥३४॥

These temples constructed by men are like ant-hills and they are destroyed by trees growing on them, as their life-spans are short. [34]

मदर्निुोबुद्ध्या तु रक्षक्षतं भवनं हरैीः ।

ततस्तान्ि िहायान्वै ैजगाद प्रश्रयं वचोः ॥३५॥

But in order to show compassion towards me this temple of Lord Visṇu has been protected". Then he spoke respectful words to those who had come to help him. [35]

जानीत जगर्दीस्य प्रिाादं काररतं मया ।

आववबभूजव भगवान्दारुरूपवपुोः स्वयम् ॅ।

तदान्तररक्षगा वाणी मामुवाचिारीररणी ॥३६॥

"Know ye all that the temple of the Lord was got built by me. The Lord Himself had become manifest with a Body of Wooden Form. At that time the incorporeal Voice spoke to me from the sky: [36]

हिस्रपाणणिंसमतं नीलारैीः सिखरोपरर ।

प्रिाादं कारयस्वेरत सस्थतये जगदीसितुोः ॥ ३७॥

'For the Abode of the Lord of the world, get built on the top of Niladri mountain a temple of a thousand cubits height. [37]

एतत्मप्ररतष्ठानववौ् स्वयमत्रागसमष्टयरत ।

पद्मयोरनोः स्वयं ि् ंसिद्ब्रह्मवषदैजवतौः ॥३८ ॥

For the installation ceremony of the Lord, Lord Brahma Himself will come here- He Himself, along with the Siddhas (Perfected ones), the Brāhmic Sages and gods'. [38]

तदत्र कियते को वा िंभारो ज्ञायते कथम् ्।

इत्मयुततवन्तं ते प्रोचुदेवा भग्नाथ्काररणोः ।।३९।।

Therefore, what is the arrangement to be done in this regard, and how to know this ?" When he spoke thus, the gods who had left their position, replied. [39]

॥ देवा ऊचुोः ।।

न जानीमो वयमवप तदस्माकं गुरुगुरुजोः ।

इदानीं न विेऽस्माकं ि हह स्वगपुजरोहहतोः ।।४०।।

The gods said: We also do not know that. Bṛhaspati who is our Preceptor is at the moment not within our reach as he is verily the Priest of heaven. [40]

।। पद्मरनथ्रुवाच ॥

स्वासमसन्वे्रनुज्ञानादागतोऽसस्म त्मवया ि्ह ।

कतव्जयं ककं मया चात्र ककं वा वस्तु प्रतीक्ष्यते ।।४१।।

Padmanidhi said: O Master! As per the command of Lord Brahma I have come with you. What indeed am I required to do here? And, which thing is being awaited? [41]

।। जैसैमरनरुवाच ॥

इरत ह्यालप्यमानानां नारदोः पुरतोः सस्थतोः ।

ब्रह्मणा पे्रेवषतोः पूवं ंिविजास्त्रवविारदोः ।।४२।।

र्विंजभारवस्तूरन यथिाास्त्रं ंमुने कुरु ।

पिादरयष्टयरत तव ींिानात्मपद्मको रनथ्ोः ।।४३।।

Jaimini said: When they werediscussing thus,Narada appeared in front. He was proficient in all scriptures and was sent ahead by Lord Brahmā, saying, “O Sage, do all arrangement of the articles as per the scriptures. Padmanidhi will arrange everything as per your direction". [42-43]

तं दृष्ट्वा ते मुदायुतता उत्तस्थुब्रह्मजमणोः ुितम् ्।

षिर्घयपूजजया तस्य पूजां चि नृपोत्तमोः ।।४४।।

Seeing the sonof LordBrahma, they werefilledwithjoyand stood up; the pre-eminent King treated him with honour by according the six-fold respectful reception'.[44]

प्रणेमुस्तेऽवप तं देवा मनुष्टयाकारा्ररणोः ।

ऊचे तसमन्रद्युनोऽवप प्ररतष्ठाववथ्वस्तुरन ।। ४५ ।।

नाहं वेद्सम मुरनशे्रेष्ठ थचरात्त्यततोः पुरिे् ा ।

आदिय ंमाद्ब्रह्मन्पिद्यं यद्यदेव हह ।। ४६ ।।

The godstoo, who hadassumed human form, bowed to him. Also, Indradyumna said to him: “The articles required as per the rules of consecration I do not know, O best Sage, as I have been left without contact by the priest for a long time. Pray, indicate in serial order, O Holy one,what all verily is to be arranged.” [45-46]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंिहतायां द्ववतीये

वैष्टणवखण्न्तिगतजोत्मकलखर्ण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋ्वषिंवादे भूलोके

मिागतदेवौः श्रीववष्टणुस्तवो नाम चतुववंंिऽध्यायोः ।।२४।।

Thus ends the Twenty-fourth ChapteroftheDialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion

included in Part Two relating to LordVisṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Prayer to Lord Visṇu by the Gods whohad come together to the Earth.

4. Offering of sacred rice, durvā (sacred bent grass), sandal-paste, flowers, water, etc.

पञ्चववंिऽध्यायो:

Twenty-fifth Chapter

Consecrationof theChariots

।। जैसैमरनरुवाच ॥

इत्मयुतते नारदो: ोऽथ यथा ास्त्रं ंववचाय जवै ।

आलेख्य िमो: पत्रे ेराज्ञे तस्मै न्यवेदयत् ्।।१।।

Jaimini said: Whenthis wastold tohim, Naradareflected about the requirements (for consecration) as per the scriptures, and writing out seriatim on a leaf, made it known to that King. [1]

राजावप पत्रं ंतच्त्मुवा ोऽवा्य जपुनो: पुनो: ।

प्रददौ पद्मरनये् सलणखतान्यत्र यारन वै ै।।२।।

पिदय पद्मरने् ालां स्वणमजयीं कुरु ।

ब्रह्मणो: दनं हदव्यं ब्रह्मषीणां च रनमलजम् ्॥३॥

इन्रादीनां ुराणां च सिद्ानां मत्मयवजासिनाम् ्।

मुनीन्राणां रनविााय राज्ञां पातालवासिनाम् ्।।४।।

तथा च नागराजानां रने् त्रैलौतयवासिनाम् ्।

यथायोग्यिानैयुतजतं गृहं गृहमतसन्नतो: ॥५॥

And the King, after listening to the writingon the leaf and thinking over again and again, in turn gave it to Padmanidhi, saying: "Being alert, arrange all the things that have been written down on it, O Padmanidhi. Build a golden hall. Also, make a celestial abode for Lord Brahma, a house without any impurity for the Brahmic Sages, and houses for the stay of gods Lord Indra and others, for the Siddhas, for the dwellers of the earth, for the chief sages, for kings, for the inhabitants of Pātāla, as also for the kings of serpents, O Padmanidhi, and for the dwellers of the three worlds, each house being provided with the appropriate seating facilities. [2-5]

कारयिु रन्े रव्यिंभारं यावदेव तु ।

ववश्वकमावजप च तव ाहाय्यं रचरयष्टयरत ।।६।।

Also get donesoon, O Padmanidhi, the arrangementof articles as required. Viśvakarma will alsoextendto you necessaryhelp". [6]

इत्मयाहदिन्तं ि मुरनररन्नद्युन्मुवाच वै ।

भिरान्पृथृगेतद्थ् कतव्जयं व्यवा्नतोः ।।७।।

स्वणौीः ुिघहितं ारुथत्रयमलंकृतम् ्।

दुकूलरत्मनमालाद्यैबहुजमूल्यैदृढंज महत् ्।।८।।

To Indradyumna whowas thusinstructing, the Sage said: “Apart from the arrangements, this verily should be done: with space in between, three strong and big excellent chariots should be nicely made of gold and decorated with fine cloth, verycostly gem-chains,etc. [7-8]

श्रीविुदेवस्य रथो गरुिध्वजथचसह्नतोः ।

पद्मध्वजोः ुिभराया रथमूरज्न ्यतजाम् ्।।९।।

The chariot oftheglorious LordVisnu istobe markedwith the ensign of Garuda; the ensign of lotus should be borne on the top of the chariot of Goddess Subhadra. [9]

रथोः ंषिोचिस्तु ववष्टणोीः कायोःज प्रयत्मनतोः ।

चतुदजि बलस्यैव ुिभरायास्तु द्वादि ।।१०।।

Lord Visnu's chariot should be very carefullymadewith sixteen wheels, Lord Balabhadra's will have only fourteen wheels and Goddess Subhadra's onlytwelve. [10]

हस्तांषिोववस्तारो रथश्चिर्स्य तु ।

चतुदजि बलस्यैव ुिभरायास्तु द्वादि ।।११।।

And the chariot ofthe WielderoftheDiscus(LordViṣṇu) should have width of sixteen cubits, Lord Balabhadra's only fourteen, and Goddess Subhadra's only twelve. [11]

आिनं जगतां भूयोः स्वयं स्विानववग्रहोः ।

तद्याने जगतां निास्ततो यानं न ववद्यते ।।१२।।

The Lord is the seat of the worldsand, moreover, HeHimself has the Form whichhas Himself as theseat.With His movementthere would be destruction of theworlds; hencereally there isno movement for Him. [12]

पश्येच्छिरं ववश्वं ज्ञानादिसुततनमलेत ।

सस्थतो हस्ततले रनत्मयं रनमलजस्तस्य दपणजोः ।।१३।।

He sees the universeofthe moving andthe non-movingthings in the very pure mirror of knowledge. His pure mirror is ever present in the palm of His hand. [13]

तलस्थत्मवादौ तालोः ि दा तेनाङ्ककतोः प्रभुोः ।

ततोः ि एव ि ेषस्य बलभरावताररणोः ।।१४।।

For the reason of itsremainingon the palm it is called 'Tala' (the palm tree) and the Lord always has that mark. Therefore, that is the sign of Lord Sesa (Ananta) who has incarnated Himselfas Lord Balabhadra. [14]

अथवा ि ीररणोः कायं ंि ीरमेव ध्वजोत्तमम् ।

ध्वजोः ि ुरनमलजोः कायस्जतस्मात्तालध्वजो मतोः ।।१५।।

Or, for Lord Balabhadrawho holds the plough, the ploughshould be made the excellent ensign. The ensign has to be made perfectly pure. Hence, He is regardedashaving the ensign of palm. [15]

न वासितव्यो देवोऽविप्ररतष्ठे रथे नृपृ ।

प्रिाादे मण्पिे वावप पुरे तसन्नष्टफलं भवेत् ।।१६।।

O King, the Lordshouldnot be madetostayon thechariotor in a temple or open hall or abode which is not consecrated, as that will yield no benefit. [16]

तस्मात्मप्ररतष्ठा प्रथमं हरेोः काया जरथस्य वै ।

भिोरोः कियतां तस्य ह्यनुष्ठेया मया तु ि ा ।।१७।।

Therefore consecration of the chariot of Lord Visṇu should indeed be done at first. Let its arrangement be done; that consecration will certainly be performed by me. [17]

इत्मयाज्ञां मसत्मपतुलधजध्वा ीमायाह्यं नृपृ । १८.१।

Getting this order from my Father I am expeditiously coming, O King". [18.1]

तस्य तद्वचनं श्रुत्मवा घहितं स्यन्दनत्रयम् ।।१८.२।।

रनथ्पिाहदतैरजव्यैरेकाह्नाद्धवश्वकमणजा । १९.१ ।

After hearing these words of his, the three chariots were built by Viśvakarma in one day with the articles arranged by Padmanidhi. [18.2-19.1]

स्वक्षं ुचिं ुस्तंभं ुववस्तीणं ंुतोरणम् ।।१९.२।

ुध्विजं ंुपताकं च नानाथचत्रमनोहरम् ।

ववथचत्रबन्स्मथुनपुत्तलीवलयासन्वतम् ।।२०।।

These were having strong axles, good wheels, firm posts; they were very wide, and with excellent portals. They had nice ensigns and good flags, and were looking beautiful with varieties of colours. There were girdles of pairs of dolls wonderfully fastened to them. [19.2-20]

अहज्ञाकिरनव्यूढंज ाक्षारववरथोपमम् ।

मेघगंभीररनघोषं दृढाकषगुजणैयुतजम् ।

वातरंहोहयैयुतजतं ितिंख्यैः सितप्रभैः ।। २१ ।।

They had gold-finishing up to half, and were verily like the chariot of the Sun-god himself. They were producing the deep sound of the clouds and were provided with strong ropes for pulling. Hundreds of horses of white colour which had the speed of wind were yoked to them. [21]

यथाास्त्रववान्नेन नारदेन प्ररतसष्टठतम् ।

ुलग्ने ुमुहूते च ुरतथौ ज्योरतषोहदते ।।२२।।

These were consecrated by Narada in accordance with the procedure prescribed by scriptures, on a good day, during a lucky hour and at an auspicious moment as the astrologers had indicated. [22]

।। मुनय ऊचुोः ।।

भगवजैसैमने ब्रूहह ि वजोऽसि मतो हह नोः ।। २३ ।।

ववथ्ना केन हह रथोः प्रतष्ठाप्यो हरेरयम् ्।

यथावद्वद नो येन जानीमो ववथ्ववस्तरम् ्।।२४।।

The Sages asked: O Lord Jaimini, we believe that Thou knowest everything. Tell us, in what manner is this chariot of Lord Visnu to be consecrated? Tell it appropriately so that we may know the procedural details. [23-24]

॥ जैसैमरनरुवाच ॥

यथा प्रतसष्ठतं तेन नारदेन महात्ममना ।

तद्धो वहदष्टयासम ववथ्ं ंयथा दृष्टिं पुरा मया ।।२५।।

Jaimini said: The way it was consecrated by that great- souled Nārada, that procedure I shall tell you, as was previously seen by me. [25]

रथस्यैानहदग्भागे ि ालां कृत्मवा ि ुोभनाम् ्।

त्मध्ये मण्पिं कृत्मवा वेहदं ंतत्र ि ुरनमलजाम् ्।।२६।।

चतुरस्रां चतुहजस्तसमतां हस्तोसन्नतां द्धवजाोः ।

प्रतष्ठापूवहजदवि रात्रावुत्तरतोः ि ुभे ।।२७।।

मुहूते स्वसस्त वाच्याथ कारयेदङ्करापणजम् ्।

द्धात्रत्रंद्दिताभयश्च बसलं ंदत्त्वा यथाववथ् ।।२८।।

In the north-eastern direction from the chariot a very beautiful hall should be erected. O Sages, in the middle of that a pavilion should be put up and therein a very clean, quadrangular, four-cubit wide and one cubit high altar should be constructed. In the last part of the night of the day previous to

the consecration, during the auspicious time, after pronouncing benedictory words and after offering is made to the thirtytwo gods as per procedure, placing of sacred sprouts should be done. [26-28]

प्रातस्ततो वेहदकायां मध्ये मण्लिमासलखेत् ◌्।

पद्मं वा स्वसस्तकं वावप कु भं तत्र रना्पयेत् ◌्।।२९।।

Then in the morning, at the centre of the altar a mystical circle or a lotus or a 'svastika' symbol should be drawn and on that the sacred pot should be placed. [29]

पञ्चरुमुकषायं च तन्मध्ये पूरयेत्मिीः ।

गङ्गाहदपुण्यतोयारन पल्लवान्प्तिमृवृत्तकोः ।।३०।।

विगजनान्पञ्चरत्मनं ◌िवौषथाणं तथा ।

पूररयत्मवा ववान्ेन आचायोःज प्राङ्मुखोः ◌ुथचोः ।।३१।।

ववष्टणुं स्मरन्पञ्चगव्यं पश्चादवप प्रपूरयेत् ◌्। ३२.१।

The learned man should put inside it the extracted juice of the bark of the five sacred trees1. After further keeping therein in accordance with procedure the holy waters of the river Ganga, etc., tender leaves, the sacred earth collected from seven places, all fragrances, the five valuable things2, as also all the medicinal herbs, the priest having purified himself should sit facing the east. Then he should remember Lord Viṣṇu and completely fill it (i.e. the sacred pot) up with the five products of the cow3. [30-32.1]

दुकूलवेसष्टितं कण्ठे माल्यैगन्जौः ◌ीभनौः ।।३२.२।।

फलपल्लविंयुततं कृतकौतुकमङ्गलम् ◌्।

पूरयेत्तत्र देविं नरसिंहंमनामयम् ◌्॥३३॥

मन्त्रराजेन ववथ्वदुपुचारैस्तथान्तरौः ।

प्राथरजयत्मवा प्रिादाय तसस्मन्नावाह्य तं हररम् ◌्॥३४॥

बाह्योपचारैववजव्यौः पूजूयेद्ववथ्वद्ववजाोः । ३५.१ ।

It should be covered with fine cloth, and on its neck there should be fragrant and very beautiful garlands, and fruit and leaves should be kept on it. Then, performing an auspicious ceremony, Lord Narasimha who is the Lord of the gods and is beyond all impurity should be placed in it. O Sages, after invoking Lord Visnu in that form with the excellent mantra in accordance with the

1. Jambu (Rose apple), Salmali (Silk cotton), Vätyäla (Sida Rhomboidea), Bakula (Mimusops Elengi), and Badara (Jujube)
2. Gold, diamond, sapphire, ruby and pearl
3. Milk, curd, ghee, urine and cowdung

procedure and with mental offerings of sacred services, and praying for His grace, one should worship the Lord as per procedure with various kinds of external services. [32.2-35.1]

वायव्यां तस्य कु भस्य िसमदाज्यचरुं तथा ।। ३५.२।।

अष्टोत्तरिहस्रं च जुहुयाद्ववथ्वद्गुोः ।

पितान्प्रापयेत्तत्र कु भमध्ये तदन्ततोः ।। ३६।।

In the north-western direction of that sacred pot, the priest should offer oblations of sacrificial firewood, ghee and caru4 one thousand eight times in conformity with the procedure. At the end of that, the remnants of the offering should be collected and kept inside the sacred pot. [35.2-36]

रथं ीिोभनं कृत्मवा पताकागन्म्ाल्यकैोः ।

विाङ्जगं ंिचयेत्तस्य गन्च्न्दनवाररसभोः ।।३७।।

ूपयेत्मकालागुरुणा िङ्खकाहालरनस्वनैोः ।

ध्वजे तस्य नृसिंृहंस्य प्ररतष्टठाप्य िमीरणम् ्।।३८।।

पूजरयत्मवा ववा्नेन रततस्रग्गन्म्ाल्यकैोः ।

इमं मन्त्रं ंिमुच्चाय जिुपणं ंप्राथयेजत्ततोः ।। ३९।।

After making the chariot beautiful with flag and fragrant garlands, its entire body should be sprinkled with scented sandal water, and it should be perfumed with the incense of black-aloe. With the sound of conch and

bugle, the Wind-god should be placed in the ensign of Lord Nrsimha. Thereafter, worshipping Garuda as per procedure with red garland and fragrant flowers, and uttering this mantra, prayer should be made to him: [37-39]

4. Rice, barley and pulse boiled with milk and ghee

यो ववश्वप्राणहेतुस्तनुरवप च हरेयानजकेतुस्वरुपो

यं िसञ्चन्त्मयेव िद्योः स्वयमुरगवूवगगजभोःज पतसन्त ।

चञ्चच्चण्ीरुितुण्त्रिुहितफणणविारततपङ्काङ्ककतास्यं

वन्दे छन्दोमयं तं खगपरतममलं स्वणवजणं ंिुपणम् ्।।४०।।

"I adore Garuda the King of birds, the pure, who is of golden hue, who represents the sacred hymns, who is the cause of the life of the universe and also is its body, who is the vehicle and the ensign of Lord Viṣṇu, by just thinking of whom the foetuses of the group of the wives of the serpents are miscarried at once spontaneously, and whose face is red with the mire of fat and blood of the snakes torn by his fast-moving and fierce legs and beak". [40]

ब्रह्मघोषौः िंखनादैनाजनावाद्यिववस्तरैः ।

रथमूसध्न जस्थापयेत्तं ंचारूितं िमुच्चरन् ्।।४१।।

तस्योपररष्टात्तं ंकुभं िमन्तात्मप्लावयन्रथम् ्।

त्रत्ररुच्चरन्मन्त्रराजं ंिेचयेद्ब्रह्मणा िह ।।४२।।

Amidst the sound of recitation of the Vedas, the roaring of conches and plenty of varieties of drums, on the top of the chariot he should be placed, with proper chanting of the excellent sūkta. Swaying that sacred pot above him to and fro on all sides, uttering three times the great mantra, along with a Brāhmin, sprinkling should be done on the chariot. [41-42]

ततोः पूणाहुजरतं ंदत्त्वा ब्रह्मणे दक्षक्षणां ददेत् ्।

आचाय जदक्षक्षणां दद्याद्येन तुष्टयरत तद्गुरोः ।।४३।।

Thereafter the concluding oblation should be offered and monetary present should be given to the Brahmin. To the preceptor also monetary present should be given which would please that teacher. [43]

ब्राह्मणान्भोजयेदन्ते पायैमज्ुविषजा ।

द्वादिाक्षरमन्त्रेणे बलभरस्य कारयेत् ्।।४४।।

With milk-porridge, honey and ghee, at the end Brāhmins should be fed. By the twelve syllabled mantra the chariot of Lord Balabhadra should be consecrated. [44]

लाङ्गलं च पववरवन्मन्त्रोः स्याल्लाङ्गलध्वजे ।

अथवा द्ववषड्वणोऽवप मूलमन्त्रोः प्रकीरततजोः ।। ४५ ।।

For the chariot having the ensign of the plough the mantra should be: 'The Plough having the metallic share, etc.' Or, the twelve-syllabled principal mantra is also approved. [45]

लक्ष्मीूततेन भरायोः प्ररतष्टठाप्यो रथस्तथा ।

नासभह्रदांन्मुरारेस्त्मवं ब्रह्माण्ाबिसलरूपकू ।।४६।।

ओनं चतुरास्यस्य थश्रयो वा सस्थरो भव ।

इमं मन्त्रं ंिमुच्चाय जध्वजपद्मं िमुच्रयेत् ्।।४७।।

And the chariot of Goddess Subhadra is to be consecrated with Lakṣmi Sukta. The ensign of lotus should be raised uttering properly this mantra: 'From the navel-lake of Lord Visnu you have come and have taken the form of the series of universes; you are the seat of Lord Brahma and the abode of Goddess Laksmī; remain firm'. [46-47]

इयासन्वैषी हववषां त्रयाणां च पृथृतपृथृक् ।

पञ्चपञ्चसभहोतव्यमेकैकं तु ववभागोः ।।४८ । ।

The special feature is this: the oblations for the three chariots are made severally; one after another, separately oblations should be offered five times for each. [48]

इत्मथं ंरथान्प्ररतष्टठाप्य ुवणं ंगां च वस्त्रकम् ्।

ान्यं च दक्षक्षणां दद्यात्म्यिग्देवस्य भसततोः ।।४९।।
Having consecrated thechariotsthus,withproper devotionto the Lord, gold, cattle, clothes, grains and cash gifts should be given away in charity. [49]

एवं प्ररतसष्टते तत्र स्यन्दनेऽथ ुभूवषते ।

आरोप्य देवं ववथ्वद्ब्रह्मघोषपुरोःरिम् ्।।५०।।

जयमङ्गलिधदैश्च नानावाद्यपुरोःरीः ।

चामरान्दोलनूैपैजोः पुष्टपवृसृष्टिसभरेव च ।।५१।।

ब्राह्मणीः क्षत्रत्रयैवैशै्यैनीयते स्म रथं प्ररत । ५२.१।

Then on that chariot which has beenthus consecratedand also nicely decorated, the Lord is placed in accordance with the procedure and to the accompaniment of the sound of recitation of Vedas. The Lord is taken indeed to the chariot by Brahmins, Kṣatriyas and Vaisyas in the midst of the sounds of cheers of 'Victory', sounding of various musical instruments,

waving of chowries, incense,and showering of flowers.[50-52.1]

हयैीः ुलक्षणैदान्जतैबलजीवदैरथावप वा ।।५२.२ ।।

पुरुषैववष्टजणुभततैवा जनेतव्या प्रमादतोः ।

प्रीणरयत्मवा जनं िवं ंभक्ष्यभोज्याहदलेपनैीः ।।५३||

रथस्योपरर देवेभयो बसलमन्त्रेणे भो द्ववजोः । ५४.१ ।

O Sages, the chariots should be taken alongwithout anycarelessness, through horses well-tamed and with good signs, or through bulls, or by men who are devotees of Lord Viṣṇu, after pleasing all people with various kinds of eatables, etc. and unguents, and making offering to the gods on

the chariot withthe mantra of offering: [52.2-54.1]

बसलं ंगृह्णन्तु भो देवा आहदत्मया विवस्तथा ।। ५४.२।।

मरुतश्चासश्वनौ रुगोः ुपणाोःज पन्नगा ग्रहाोः ।

अिुरा यातुानाश्च रथस्थाश्चैव देवताोः ।।५५ ।।

हदतपाला लोकपालाश्च ये च ववर्घनववनायकाोः ।

जगतोः स्वसस्त कुवन्जतु हदव्या महषयजस्तथा ॥५६॥

“Receive theoffering, O Gods, O ādityas, O Vasus, O Maruts, O two Aświns, O Rudras, O Suparnas, O Serpents, O Planets, O demons, O evil spirits, O gods who are present on the chariots, O guardians of the quarters of the sky, O guardians of the worlds, O Vinayakas who create obstacles, and O celestial Great Sages, and bring about welfare of the world ! [54.2-56]

अववर्घनमाचरन्त्मवेते मा ि न्तु पररपसन्थनोः ।

ीयि् भवन्तु तृपूताश्च दैत्मया भूतगणास्तथा ।। ५७।।

May these make it free from impediment and notbe creators ofhindrances ! May the demons and the multitudes of the spirits be gentle and satisfied !” [57]

ततस्तु नीयते देवोः ि मभूमौ ि मुच्चरन् ्।

मन्त्रं ंवैष्टणवगायत्रीं ववष्टणोाः ि ूततं पववत्रकम् ्।।५८ ।।

वामदेव्यौः पववत्रैश्ैच मानस्तोतयै रथंतरैाः । ५९.१ ।

Then the Lord istaken on evenground, with utterance of the Vaiṣṇava Gayatri mantra and the holy Viṣṇu Sükta, and in the midst of chanting of the holy Vamadevya and Manastokyahymns inside the chariot. [58-59.1]

ततोः पुण्याहघोषेण कृतवाहदत्रनोःस्वनम् ्।। ५९.२ ।।

नोाः ि नैरथो नेयो रथोः स्नेहात्तु ुचकिणोः ।६०.१।

Thereupon,with the loud chanting of the words wishing anauspicious day, and producing the sound of drums, the chariot of Lord Visnu should then be taken slowly and gently forthe love of Lord Visṇu. [59.2-60.1]

तत्रोत्मपातान्प्रवक्ष्यासम रथेऽत्रद्धवजित्तमाोः ।।६०.२।।

O most excellent Sages,now I shallspeak ofthe calamitousevents which might take place inrespectof thechariot. [60.2]

ईषाभङ्गे द्धवजभयं भग्नेऽक्षे क्षत्रत्रयक्षयोः ।

तुलाभङ्गे वैश्यनिाोः ि्या ि्ूरभयं भवेत् ्।।६१।।

When there is breaking of theshaft ofthe chariot, therewill be danger for the Brahmins. If the axle breaks there will be annihilation of Ksatriyas. With the breaking of the beam, the Vaisyas will be destroyed. And upon the breaking of the yoke-pin,the Sūdras will be in danger. [61]

्ुराभङ्गे त्मवनावृसृष्टिोः पीठभङ्गे प्रजाभयम् ्।

परचिागमं ववद्याच्चिभङ्गे रथस्य तु ।।६२।।

When the pole is broken there willbe drought, and in the breaking of the pedestal the subjects will be in danger. And from the breaking of the wheel of the chariot, it should be understood that there will be the coming of the army of the enemy.[62]

ध्वजस्य पतने ववप्रा नृपृोऽन्यो जायते ि्ुवम् ्।

प्ररतमाभङ्गतायां तु राज्ञो मरणमाहदिते् ्।।६३।।

In the event ofthe fall of the flag,OSages,it issure that there will be rise of another King. And with the breaking of the image the death of the King would be indicated. [63]

पयस्जते तु रथे ववप्राोः ि्वजानपदक्षयोः ।६४.१ ।

If the chariot is overturned,OSages,alltheinhabitantsofthe country will be destroyed. [64.1]

उत्मपन्नेष्टवेवमाद्येषु उत्मपातेष्टविभेषु च ।।६४.२।।

बसलकम जपुनोः कुयाच्जछासन्तहोमं तथैव च ।

ब्राह्मणान्भोजयेद्भूयो दद्याद्वान्नारन चैव हह ।। ६५॥

If thus the preceding inauspicious mishaps arise, offeringof oblations to gods and creatures should again be done as also the oblation for peace. Once again the Brahmins should be fed or food grains should certainly be distributed. [64.2-65]

पूवोत्तरे च हदग्भागे रथस्यासग्नं प्रकल्पयेत् ्।

सिमद्सभतजूमध्वाज्यमूलाग्रासभश्च होमयेत् ्।।६६।।

पालिाासभद्वजवजशे्रेष्टठा मन्त्रराजेन दीक्षक्षतोः ।

ाििमायाग्नये प्रजाभयोः प्रजानां पतये तथा ।।६७।।

ग्रहेभयश्च ब्रह्मणे च हदतपालेभयस्तदन्ततोः ।

यत्र यत्र रथे दोषास्तत्र तत्र च दीक्षक्षतोः ।।६८।।

जुहुयात्मप्ररतष्टठामन्त्रेणे वविषेोः ंवतजो भवेत् ं। ६९.१ ।

In the north-eastern direction from the chariot the sacrificial fire should be placed and, O best Sages, after being initiated in the best mantra, one should offer oblations with the sacrificial firewood of the flame tree anointed at the root and the tip with sacrificial articles like ghee and honey, to the Moon-god, Fire-god, the creatures, the Lord of creatures, planets, Lord Brahmā, and the guardians of the quarters of the sky. At the conclusion thereof, wherever there have been mishaps for the chariot, after being initiated, at those very places one should offer oblations with the mantra of consecration, and thereby there will be overall special

benefit. [66-69.1]

ब्राह्मणैोः ंहहतोः कुयाद्क्षशान्ते ंासन्तवाचनम् ं।।६९.२।।

स्वसस्त भवतु ववप्रेेभयोः स्वसस्त राज्ञेऽस्तु रनत्मयिोः ।

गोभयोः स्वसस्त प्रजाभयस्तु जगतोः ंासन्तरस्तु वै ।।७०।।

When the oblation is over, along with the Brahmins, chanting for peace should be done: "May there be welfare of the Brahmins; may there ever be welfare of the King! Welfare be unto the cattle, as also to the subjects;

and may there be verily peace in theworld ! [69.2-70]

स्वस्त्मयस्तु द्ववपदे रनत्मयं ंासन्तरस्तु चतुष्टपदे ।

ि प्रिजाभयस्तथैवास्तु ंि तथाऽऽत्ममरन चास्तु नोः ।।७१।।

May there ever bewelfareof the bipeds, and peacebeto the quadrupeds! Happiness be likewise unto all creatures, and happiness be for our soul ! [71]

ासिन्तरस्तु च देवस्य भूभुवजोः स्वोः सिवं तथा ।

ासिन्तरस्तु सिवं चास्तु ंवतजोः स्वसस्तरस्तु नोः ।।७२।।

Peace be unto the Lord, as also on the earth, in the astral world and in heaven, and also all auspiciousness! May there be peace, may there be happiness, and welfare be unto us from all sides ! [72]

त्मवं देव जगतोः स्रष्टा पोष्टा चैव त्मवमेव हह ।

प्रजाोः पालय देवि ंासन्तं कुरु जगत्मपते ।।७३।।

O Lord! Thou art theCreator ofthe world, and the Nourisher also Thou alone art, indeed. Protect the creatures, O Lord of the gods, and bring about peace, OMasterof the world !" [73]

यात्राकारणभूतस्य पुरुषस्य च भूपतोः ।

दुषुटान्ग्रहांस्तु ववज्ञाय ग्रहासन्तं ंमाचरेत् ्।।७४ ||

Knowing that the planets have become malevolent for the man instrumental for undertaking the festive procession of the Lord, as also for theKing, propitiation ofthe planets shouldbe done properly. [74]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्टणवखण्ान्तिगतजोत्मकलखण्ो ैपुरुषोत्तमक्षेत्रमाहात्म्ये

जैसैमरनऋवषिंवादे भगवरथप्रतष्टठाववा्नं नाम पञ्चववंंडिध्यायोः ।। २५ ।।

Thus ends the Twenty-fifthChapter oftheDialogue between Jaiminiand the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses entitled "Consecration of the Chariots of the Lord.".

षड्ववंिडध्यायोः

Twenty-sixthChapter

PreparationforInstallationof theLord

॥ जैसैमरनरुवाच ।।

रनरुत्मपातं ि मे दि ेववथ्वतनजयावप च ।

प्रिाादरनकिं देवाोः प्रावपताोः ि मुहूर्तकेज ।।१।।

Jaimini said: Proceeding in conformitywith procedure and along level ground, the Deities were brought near the temple at an auspicious moment withoutany mishap. [1]

ततोः ि ाला ि महती रत्मनवणवजवरनसमतजा ।

रनदिाहदन्नद्युन्स्य रनसमतजा ववश्वकमणजा ।।२।

A very big hall made withgems andcolours had beenbuilt there by Viśvakarma as perthe directionof Indradyumna. [2]

भिाचनजायां वस्तूरन हवींवष च ि समत्मकिोः ।

भोज्यं नानावव् ंगीतनृत्तूमयांश्च वववव्ांस्तथा ॥३॥

ग्निाज्ये यादृी पूवं ंि पवत्तरभवसत्मक्षतौ ।

ततोः श्रेष्ठतरा ववप्राोः प्रतष्ठायां बभूव ह ।।४।।

In that hall thearticlesrequired for worship, things offered as oblation, sacrificial firewood, kuśa grass, and eatables of various kinds as also varieties of singing and dancing were available. O Sages, whatever affluence was existing formerly in his own empire on earth, compared to that, at the timeofconsecration it was muchmore excellent indeed. [3-4]

गालोनाम महीपालस्तदा क्षक्षरततलेऽभवत् ्।

ीडप्यत्र प्रतमां कृत्मवा माव्ाख्यां दृषन्मयीम् ्।।५।।

स्थापरयत्मवात्र प्रिाादे पूजयामिा ऋद्थ्मत् ्। ६.१।

Presently on the earth there was a King, Gala by name. He, too, had made here a stone image with the name Madhava, and installing it in this temple, was worshipping with grandeur. [5-6.1]

कनीयांि चि प्रिाादं रनमायज नृपित्तमोः ।।६.२।।

तत्र तां स्थापयामिा ततो रनष्टकृष्टय ािादरम् ्।७.१।

The pre-eminent King Indradyumna got built a smaller temple and there installed that image, respectfully removing it from this temple. [6.2-7.1]

ततोः ि नृपूरतदूजतमुखाच्त्मुवास्य कम जतत् ्।। ७.२ ।।

गालोऽभयागार्त्तिमैन्योः िनुद्स्तिं नीलपवतजम् ्॥८.१ ।

Thereafter that King Gala having heard from his spy about that deed of Indradyumna, became very angry, and with his army approached the Nila mountain. [7.2-8.1]

दृष्ट्वा प्ररतष्टठिांभारं मत्मयौैः स्वप्नेऽवप दुलुभजम् ्।।८.२।।

ववस्मयाववष्टिचेताोः ि तस्थौ गालो नराथ्पोः ।

ककमेतहदरत वृतूतान्तं को वा कारयतीदृम् ्।।९।।

Seeing the collection of articles for consecration, difficult for the human beings to get even in dream, King Gala's mind was filled with wonder, and he stopped and thought : "What is all this happening ? And who indeed is getting this done ?" [8.2-9]

यत्मनाद्हदव्यं ि ववज्ञाय इन्रद्युनं नराथ्पम् ्।

ब्रह्मलोकादागतं तं कतारंज देववेश्मनोः ।।१०।।

प्ररतष्ठापरयतुं देवौैः ि् ंिंभारकारकम् ्।

हिहतं पद्मरनथ्ना गुरुणा नारदेन च ।।११।।

ब्रह्माणं चागसमष्टयन्तं प्ररतष्ठायै ुरोत्तमम् ्।१२.१ ।

After making effort, he came to know that the celestial, King Indradyumna, who had come from Brahmaloka was the builder of the temple of the Lord; together with the gods he had come for consecration, accompanied by

Padmanidhi and the Preceptor Narada, and had made the collection of articles. The Chief of gods, Lord Brahma will also come for the purpose of consecration. [10-12.1]

शुरुत्मवा िवं ंच वृतूतान्तं तराजा हदव्यचेसष्टितम् ्।।१२.२।।

मेने कृताथमजात्ममानं तराज्ये परमाद्भुतम् ्।

इतोः शे्रेयस्करं कम जन भूतं न भववष्टयरत ।।१३।

Hearing the whole story of the divine deeds, that King considered himself as blessed and felt that in his kingdom there had come about a supremely wonderful thing. He thought: "A deed more conducive to welfare than this has not happened in the past, nor will take place in future. [12.2-13]

तदस्य रनकि सस्थत्मवा ज्ञात्मवा कमिजमं ववथ्म् ्।

उत्मिवांश्चावप ववज्ञाय कररष्टये प्ररतवत्मिरम् ्।।१४।।

Therefore, remaining near him, I shall learn the order of the rituals and the procedure, and also knowing the different festivals, I shall perform them every year. [14]

अमुं दारुमयं िाक्षाद्ब्रह्मरूपं जनादजनम् ्।

अभाग्योपचयादेतावन्तं कालं न जानता ।। १५ ।।

अिेव्यमानेन कृतं जन्मैव ववफलं मया ।१६.१।

Due to my accumulated misfortune, till this time I did not know about this Wooden Lord Visnu who is the Form of Brahman Itself, and not having performed His worship, I have rendered my birth useless. [15-16.1]

तदेनसमन्नद्युनं वै प्रणणपत्मय जगद्गुरुम् ्।।१६.२।।

महाभागवतशे्रेष्ठं ब्रह्मलोकाहदहागतम् ्।

उपेत्मय िरणं िाक्षाद्दृष्टरा नारायणं ववभुम् ्।।१७।।

प्ररतसष्टठतं वै प्रिादे मुसततमेष्टयासम रनश्चयम् ्।१८.१ ।

Hence I shall prostrate myself before this Indradyumna who is the Master of the world and the best of the great devotees of the Lord, who has come

here from Brahmaloka. Taking refuge in him, and seeing verily the all-powerful Lord Nārāyaṇa Himself installed in the temple, I shall surely attain Liberation. [16.2-18.1]

वैकुण्ठं ि प्ररतष्ठाप्य मय्येवारोपरयष्टयरत ।।१८.२।।

ब्रह्मलोकं गतो यो वै ककं क्षक्षतौ ोऽवरतष्ठते ।१९.१।

Having installed Lord Visṇu he will assign Him to me alone. Would one who has indeed gone to Brahmaloka, remain on the earth ? [18.2-19.1]

उपचारान्मिाहदश्य कोषं ंभूतूमय च प्रभोीः ।।१९.२।।

ब्रह्मणा िहहतोऽवश्यं पुनयास्जयरत तत्मक्षयम् ्।२०.१।

After indicating the sacred services and having arranged funds for the Lord, he will surely go away again with Lord Brahmā to His abode". [19.2-20.1]

ववचाय जमसन्त्रसभोः ि् ंततो गालोऽवप वैष्टणवोः ।।२०.२।।

इन्नद्युनस्य रनकिं ववनीतोः प्रययौ मुदा । २१.१।

After discussing with his ministers, Gala who too was a devotee of Lord Visnu then went near Indradyumna humbly and with joy. [20.2-21.1]

गत्मवा तं दूरूतो दृष्ट्वा प्रणणपातपुरोःरिम् ्।।२१.२ ।।

बद्ाञ्जसलपिुो राजा मूसध्न जवीक्षन्ग्गिध्विम् ्।

निोः िनैययजौ तस्य रनकिं गालपाथथवजोः ।।२२॥

Having gone there, he saw him from a distance and after prostrating himself, the King joined his palms reverentially. Looking at his head, with fear King Gala went near him little by little. [21.2-22]

देव त्मवं राजराजोऽसि मत्मयोऽसि ब्रह्मलोकगोः ।

ककं स्तौसम नृपृकिीोऽहं त्मवां जीवन्मुततमीश्वरम् ्।।२३।।

He said: "O Lord, Thou art the King of kings and art a mortal who has been able to go to Brahmaloka. I am only a worm-like King, how will I be able to extol Thee who art liberated while living and art the Master ? [23]

अज्ञात्मवा महहमानं ते ि थचवैमन्जत्रयन्मुह्वोः ।

योदुमभयागतो देव दृष्टरा ते पौरुषं महत् ्।।२४।।

अरतमानुषमाश्चयं ंपदञ्चावप ि चीपतोः ।

दृष्ट्ैतिसन्नसश्चतं देव ब्रह्मलोकागतस्य हह ।।२५।।

ईदिं हह महत्मकम जयदाज्ञाकृन्महारनथ्ोः । २६.१।

Not knowing Thy majesty, O Lord,after consulting the ministers, I had suddenly come to fight. Having seen Thy great, heroic deed which is superhuman, and beholding Thy position which is a wonder even for Lord Indra, it is my conclusion, O Lord, that this type of great deed must be only of one who has come from Brahmaloka, whose order even the great Nidhi

(Padmanidhi) carries out. [24-26.1]

चेतोः प्रिादप्रवणं मरय ्ेहह ्रिोत्तम ।। २६.२।।

त्रैलौतयवासिनो देवा यदाज्ञाविवरतनजोः ।।२७।।

All the gods dwellinginthe threeworldsare subjectto Thy command; kindly bestow Thy favourable attention upon me, O best of gods". [26.2-27]

॥ जैसैमरनरुवाच ॥

इत्मथं ववज्ञापयन्तं तं गालं नृपूरतकुञ्जरम् ्।

स्मयमान उवाचेदं राजसन्कं बहु भाषि ।।२८।।

Jaimini said: Tothat pre-eminentKing Gala who wasimploring in this manner, Indradyumna smilingly spoke thus: “O King ! Why do you say so much of me ? [28]

भवानवप हरेभतजतोः ि ावभजौमो महीपरतोः ।

ग्मिान्यमेतराज्ञां वै भूस्वाय्ं भुवव वततजाम् ्।।२९।।

You are also a devotee of Lord Hari (Visṇu) andtheSovereign over the whole earth. It is indeed a common feature of the kings existing on the earth to have lordship over the land. [29]

ग्रितं हह भवानत्र पृथृथव्यामेकपाथथवजोः ।

नृपृायत्तगोः कियोः ि◌वा जमत्मयानजां मरुतामवप ॥३०॥

At present youarecertainlythesoleKingonthisearth.Allthe activities of the humans asalsoofthegodsareunderthecontroloftheKing. [30]

अष्टिहदतपालकौंस्तिु ब्रह्मणा रनसमतजो नृपृोः ।

न ह्यल्पपुण्यकृराजा प्रजापालनतत्मपरोः ।।३१।।

इह कीरतं ◌ंच मं् ◌ंच यत्र गच्छन्नुवित्ममरजन ।

प्राप्नोरत राजिादूजल वविेषात्त्वं तु वैष्टणवोः ।। ३२।।

The king has been created by Lord Brahma withparts of the guardians of the eight quarters of the sky. A king who is dedicated to the protection of the subjects earns indeed no small merit; by treading that good path he attains fame as also religious merit in this world. And especially, O pre-eminent King, you are verily a devotee of Lord Visnu. [31-32]

ग्रिाादे स्थापयेद्यस्तु हरेरचां ववा्नतोः ।

न देहबन्मा्प्नोरत यारत ववष्टणोोः परं पदम् ◌्।।३३।।

One who establishes the worship of Lord Viṣṇuin a templeinaccordance with prescribed procedure does not get bondage to the bodyand goes to the SupremeAbode ofLordVisnu. [33]

मावग्ररतमामेतां दाषदजीं ◌ुभलक्षणाम् ◌्।

गिक्षान्मुसततप्रदां भूप स्वयं स्थावपतवानसि ॥३४ ॥

This stone image of LordMadhava whichhasauspicious signs and is verily the bestower of Liberation,O King,youyourselfhave installed. [34]

रनववर्घजनं कम जते जातं मम मन्वन्तरं गतम् ◌्।

भवेद्वा ◌ंि◌यो मेऽत्र न स्वतन्त्रश्चतुमुखजोः ।।३५।।

प्ररतष्टठायै प्राथथतजोऽयं तदन्योः स्थापयेत्मकथम् ◌्।

गिक्षाद्ाववजतारस्य ग्रिादस्य नृपोत्तम ।।३६॥

Your work has become free from obstacle, and my Manvantara is gone. There may possibly be some doubt in me in this regard, but even Lord Brahma is not independent. He has been requested for the purpose of consecration: how can anyone other than Him do the consecration of the temple of the Lord who has Himself incarnated in Wooden Form, O Excellent King ? [35-36]

रिनि्नेन चेदत्र ववा्तानुग्रहीष्टयरत ।

तदेनं स्थापरयत्मवा तु चतूरूपं जनादजनम् ॥ ३७॥

मिप्य जत्मवां गसमष्टयासम त्मवमेवोपचररष्टयसि ।

रनत्मयोपहारं यात्राश्च उत्मिवांश्च जगत्मपतेः ॥३८॥

If Lord Brahma will grace by His presence here, then installing this Lord Visṇu in four-fold form and entrusting to you I shall go; you only will perform the daily services offered, the festive processions and the festivals of the Lord of the world. [37-38]

यानेवोपहदिदे्देवोः स्वयं वा प्रवपतामहोः ।

तांस्तान्प्रयत्मनात्मकुवीत राजा वै म्पजालकोः ॥ ३९॥

Whatever things the Lord, the Great-Grandsire (Lord Brahma) Himself indeed will instruct, all that the King should do with great care, since he is verily the protector of righteousness". [39]

ततोः ि गालो नृपूरतोः श्रुत्मवा तसच्चसन्ततं स्वयम् ।

इन्रद्युनाहदष्टिमेतहदरत प्राप परां मुदम् ॥४०॥

Then having heard this, King Gala got supreme joy, finding that what had been thought of by him, that only was indicated by Indradyumna himself. [40]

तस्थौ तस्यासन्तके गाल आज्ञाकार इव स्वयम् ।

तत्तदि्ु करोत्मयेष इन्रद्युनो यदाहदित् ॥४१॥

Gāla remained hear him, like a servant carrying out order himself. Whatever was ordered by Indradyumna, all that he implemented promptly. [41]

एवं ंभृतिंभारोः सिंहंानिगतोः प्रभुोः ।

देवौः पररवृतृश्चेन्रद्युन्ोः ीं इवाबभौ ।।४२।।

Thus with these arrangements,Indradyumna was seated on the throne and became the master, and being surrounded by the gods, he shone like Lord Indra. [42]

ततोऽश्रूयन्त रननदा हदव्यदुनुदुसुभजाोः ुभाोः ।

मृदङ्गवेणुवीणाहदतालकाहालरनोःस्वनाोः ।।४३।।

ऐरावताहदकररणां बृंहहतारन बह्वरन खे ।

मिन्ताज्जयिधदाश्च पुष्टपवृसृष्टिववसमथश्रताोः ।। ४४ ।।

Thereafter therewere heardin the sky the auspicious sounds of the celestial kettledrums, the sounds of tabor, flute, lute, etc., cymbals, and musical instruments, and plenty of trumpeting of elephants like Airavata. There were all around the sounds 'Victory' mingled with shower of flowers. [43-44]

आकिागङ्गिासललकणा मन्दारसमथश्रताोः ।

हदव्यस्रग्लेपूपानां गन् ् हदग्व्यावपनस्तथा ।

वैमारनकानां देवानां ककंककणीजालरनोःस्वनाोः ।।४५ ।।

There were drops of water of the celestial Gangā, mixed with the coral flower; and the fragrance of celestial garlands, unguents and incense were spread in all directions. Also, there were sounds of the hosts of tinkly of gods who werein aerial chariots. [45]

ततश्च तेजिां रिी रोदीमध्यपूरकोः ।

आववरिीसत्मक्षरतगतनयनाच्छादको द्भवजाोः ।।४६ ।।

Thereupon, O Sages, there appeared amassofbrilliance filling the middle of the sky between heaven and the earth, which covered the eyes of all who were on the audT earth. [46]

उत्तोसलताक्षक्षमालासभोः प्रजासभवीक्षक्षतोः पुरोः ।

ततोः ि◌मात्मिंददृि ◌ेववमानाग्र्यं प्रजापतोः ।।४७।।

The people were lookingtothe frontwith rows ofraisedeyes; and then, the foremost part of the celestial chariot of Lord Brahmā gradually became visible. [47]

स्वणहंजितौः स्कन्ेनोह्यमानोः ि◌मन्ततोः ।

हदतपालैश्चामरव्यग्रहस्तैरीववतोः पुरोः ।।४८ ।।

Hundreds of golden swans onall sides werecarrying it on shoulders. In front it was being attended upon by the guardians of the quarters of the sky with their hands eagerly busy with thechowrie. [48]

जाह्नवीयमुनानीरप्रकीणकजकरेऽसभतोः ।

|| पाश्वयजोश्वन्नियाभजयामुभाभयामातपत्रके ।।४९।।

ा्यमजाणे ि◌नैवायजोगरजतचञ्चलचोलके ।

ब्रह्मवषसजभगौतमाद्यौः स्तूयमानो रहस्यकौः ।।५०।

तन्मध्यस्थोः प्रजानाथ इन्नद्युनाहदसभोः स्तुतोः ।

आलुलोके देवगणैजयजिधदैरसभष्टुितोः ।। ५१ ।।

On both sides there werethe rivers Ganga and Yamuna with sprinklers of water in their hands. Both the Sun and the Moon were holding large umbrellas on the two sides whose canopies were being shaken because of the slow movement of the wind. Present in the middle was seen the Lord of beings (Lord Brahma) who was being extolled by Brahmic Sages like Gautama with esoteric mantras. Indradyumna and others prayed to Him. He was also seen being eulogized by the groups of gods with cheers of ‘Victory'. [49-51]

र्भाहदकासभवेश्यासभनृत्मजयते स्म ि◌ाध्विम् ◌ि।

हाहाहूहूप्रभृतसभगीयमानश्च गायकौः ।।५२।।

Celestial courtesans like Rambha danced with fear. He was being extolled through singing by the singers like Hāhā, Huhu, etc. [52]

सिद्ववद्याार्गणौः ादरं चोपवीणणतोः ।

कृताञ्जसलपिुदूजरात्तपसस्वसभरुपासितोः ।।५३।।

Groups of Siddhas' and Vidyadharas2 were playing on the lute with zeal in front of Him. He was being

1. Semi-divine Perfected beings

2. A kind of supernatural beings

propitiated from a distance by ascetics with palms joined reverentially. [53]

ाविवत्रीारदे तस्य वातप्रबन्वै्वथजचत्रकौः ।

तोषमिाादयन्त्मयौ च कोऽन्यस्तत्तोषणे क्षमोः ।।५४।।

Goddesses Savitri and Sarasvati were pleasing Him with beautiful varieties of speech presentations: who else would be able to please Him ? [54]

जाह्नवीयमुनानीरप्रकीणणतजकलेवरोः ।

ये च गन्व्सजिद्ाद्या नारदप्रमुखा द्ववजाोः ।। ५५ ।।

वेत्रहस्ताः ववनया हदव्योपानदिनजाोः । ५६.१ ।

His Body was being sprinkled with water by Ganga and Yamuna. O Sages, all the Gandharvas,3 Siddhas (Perfected beings), etc. headed by Nārada, holding staff in hand with humility, were showing the celestial steps. [55-56.1]

मिदजोः ि महानिीद्देवानां हदवव गच्छताम् ।।५६.२।।

न कोऽवप गण्यते देवोः को वा केन पथा व्रजेत् ।५७.१ ।

There was a great crowding of the gods going in the sky. No god was even taken notice of - who at all goes, and which way. [56.2-57.1]

अहंपूववकजया तेषांजतां त्रत्रहदवौकिाम् ।।५७.२ ।।

मिदारजतियात्तेषांववभ्रंडिभूत्मस्ववाहनौः । ५८.१ ।

Because of theireagernesstogofirst, there was intense stampede of those gods travelling, and consequently there was a fall of some from their own chariots. [57.2-58.1]

3. Celestial musicians

स्रष्टि पाता च ंहता जजगतां यो जगन्मयोः ।।५८.२।।

ाक्षाद्व्रजरत तत्रैषां ुराणां महहमा कुतोः । ५९.१ ।

When He who is thecreator, protector anddestroyer of the worlds and who permeates the world, was Himself going, then how can there be the importance of the gods? [58.2-59.1]

तं दृष्ट्वा ाध्विान्नम्रो भतत्मया बद्ाञ्जसलनृपजोः ।।५९.२ ।।

तैदेवैगालजराजेन नारदप्रमुखेन च ।

हिहतो र्णीं प्रायात्मिाष्टिाङ्गं ंप्रणणपत्मय च ।। ६० ।।

उत्मथाय परया भतत्मया प्रहृष्टिनान्तरात्ममना ।

पुलकाङ्ककतिवाङ्जगं ंस्वं मन्वानोः कृताथकजम् ्।। ६१ ।।

पुरतो जगदीस्य पश्यञ्छुद् ंवपतामहम् ्।

कृताञ्जसलपिुो राजा ममज्जानन्दिागरे ।।६२।।

After seeingHim, King Indradyumna bowed with fear, andwith palms joined reverentially, out of devotion, he fell on the ground together with the gods and king Gala, and having Narada as the foremost, with his eight limbs touching the ground, he prostrated himself. Then he got up with supreme devotion, with his heart filled with great joy. His whole body was covered with bristling hair due to delight and he considered himself as having accomplished his purpose. Seeing the pure Lord Brahma in front of the Lord of the world (Lord Jagannatha), the King, with his palms joined reverentially, was immersed inthe ocean of bliss.[59.2-62]

इरत श्रीस्कान्दे महापुरुाण एकिीरतिाहस्रयां ंहहतायां द्ववतीये

वैष्णवखण्डान्तिगतजोत्मकलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैसैमरनऋषिंवादे

भगवत्मप्रतष्ठायोजनं नाम षड्ववंडिध्यायोः ।। २६ ।।

Thus ends the Twenty-sixthChapter oftheDialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to LordViṣṇu, in the glorious Skanda Mahāpurana, a compendium of eighty-one thousand verses, entitled "Preparation for Installation of the Lord."

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